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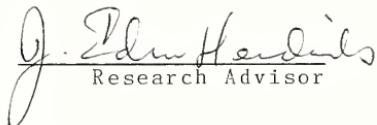
THE GREENSBORO JEWISH COMMUNITY:
KEEPING THE MEMORIES UNDER GLASS

by

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THE GREENSBORO JEWISH COMMUNITY:

KEEPING THE MEMORIES UNDER GLASS

Thesis under the direction of J. Edwin Hendricks, Ph.D., Professor of History.

The Greensboro, North Carolina Jewish community has a unique history. Primarily a twentieth century community, the Jewish citizens experienced a freedom of movement throughout Greensboro in civic, business, and community affairs. Anti-Semitism was not visible. The first three chapters of the thesis pertain to the history and contributions of the Greensboro Jewish community from 1900 to 1980.

The first twenty-five years of the century were spent building up the community and Greensboro. Inside the Jewish community a congregation was formed and a temple was built. The Cone and Sternberger families were leaders in the Jewish community of Greensboro as well as in the city at large. Jewish involvement in city activities became even more frequent after 1930 and by 1949 Greensboro had its first and only Jewish mayor. The Greensboro Jewish community has made contributions to the city as well as to their own community since the late 1890's and early 1900's. Civic and philanthropic efforts continued through the 1970's although participation in civic activities has lessened in the last ten to fifteen years. The change in the social pattern of

the Greensboro Jewish community has contributed to their withdrawal from civic affairs.

Chapter four proposes what should be done to establish a Jewish history museum and what steps should be taken to preserve photographs and documents in the possession of the Temple Emanuel archives in Greensboro. The Greensboro Jewish community has played a significant role in Greensboro history and should be reminded of that history through the establishment of a Greensboro Jewish history museum.

INTRODUCTION

An author who preferred to remain anonymous commented on the efforts of Jews to gain respectability among the Southern non-Jewish majority and self respect that would overcome being ignored by the majority. The author said, "We should only write about the good things and the important people whom we can be proud about."¹ Louis Schmier, a history professor at Valdosta State College and one of the founders of the Southern Jewish Historical Society, questioned the author about his unethical answer. The author replied, "Better we should be pictured with halos and wings than with horns and pitchforks."² This thesis presents the Greensboro Jewish community with halos and wings only because it is a presentation of the community's history and its contributions to Greensboro.

In the beginning of the twentieth century the Jews in Greensboro came together to form a community, with a temple as its nucleus. The first twenty-five years were spent building up the community and Greensboro. During this time period two families, Cone and Sternberger, stood out in the city and in the Jewish community. The families were very generous and gave of themselves to the community and the

¹Louis Schmier, ed., Reflections of Southern Jewry, (Macon: Mercer University Press, 1982), p. 164.

²Ibid.

city. Many Jews in the community were very active but did not receive recognition until after 1930.

In less than two decades the United States, including Greensboro, suffered from the Depression and entered World War II. It was during this time that the Jewish community seemed to gain the recognition many had deserved. The community's philanthropic and civic efforts were a source of pride to the entire city.

The Greensboro Jewish community retained its self respect and the respect of the city during the fifties and sixties. As the 1970's approached, the Jewish community appeared to participate less in civic affairs, however philanthropic projects benefitting the city were still in operation. The community withdrew from activities in the city but continued to nurse its own needs. There have been those Jewish citizens who have remained active in city affairs but the numbers have been small. Those few Jewish citizens have worked to maintain the close relationship between the Jewish community and Greensboro. Newer members of the Jewish community have not been aware of the good rapport between the city and the community. Enlightening the Greensboro Jewish community about its unique history is vital to the preservation of the relationship between Greensboro and the community.

The Jewish community's relationship with Greensboro has always been good. In order for the kinship to remain

solid, the history and contributions of the Greensboro Jewish community must be presented to the current members of the community. A museum would be a vehicle by which to reach the entire Jewish community. Curiosity would entice citizens to come to the exhibit area, and an interesting presentation of history would keep them coming back. The need for a specialized museum exists within the Greensboro Jewish community. Jewish citizens have played a significant role in Greensboro history and have had much to be proud of: its participation in government, education, and civic affairs, in addition to successful businesses and philanthropic endeavors. Chapter IV discusses the need for a museum to reach and educate the Greensboro Jewish community, outlines a proposal of what should be done, and describes possible exhibits.

Specialized and small local museums are growing in numbers across the United States. Memberships in history organizations, i.e. The National Trust for Historic Preservation, The American Association of Museums, and The American Association of State and Local History, have grown also. Communities across the country are finding a need for museums that specialize in a certain area or a specific subject. Greensboro has a historical museum but there is not a permanent exhibit devoted to the Jewish community. A separate museum, dedicated to and operated by the Jewish community, is a necessity to Greensboro and its Jewish

citizens. St. Paul's Episcopal Church in Winston-Salem, North Carolina has an exhibit area called the Tower Room, which has been successful. There is no reason why the Greensboro Jewish community cannot do the same. A Greensboro Jewish community museum would remind the community of its rich history and contributions to the city. However, to understand and appreciate the history and contributions of the Greensboro Jewish community, one must know why, when, and how Jews came to the United States, to the South, and to Greensboro.

In 70 C.E. the destruction of the Second Temple in Jerusalem marked the beginning of the Diaspora, the greatest dispersion of a single group of people in history. Thereafter Jews were found throughout the world, although many were concentrated in Europe and the warmer Iberian Peninsula. For similar reasons the Ashkenazic (European) and the Sephardic (Iberian Peninsula) Jews are important. Many of them and/or their descendants were to make their way to America.

The rise of Christianity brought "the emergence of Europe's Christian dynasties between the fourth and fifteenth centuries that destroyed the equality of Jewish status and the economic and political basis of Jewish security."³ The Ashkenazic Jews had lived with the

³Howard Morley Sachar, The Course of Modern Jewish History, (New York: Dell Publishing Company, Inc., 1977), p. 26.

indeterminate status of non-European for centuries. They were considered Jews with no national origin. Not until the middle to latter eighteenth century did changes begin to take place.

Jews, being excluded from the rest of society, created their own towns or ghettos. Ghettos were located outside a town or in a section of a city. Jews were restricted, forbidden to leave the ghetto except for business. In the evenings, and on Sundays and Holidays, the gates to the ghetto were locked so that the Jews could not harm the gentiles in the towns and villages. Inside the ghetto, life did not stop. The people provided themselves with educational, religious, administrative, social, medical, and penal services.⁴ It must be noted that ghettos were not imposed until the sixteenth century. Pope Paul IV created the first official ghetto in 1555. An area on the left bank of the Tiber River was set aside for the Jews of Rome. The area was near a gun factory (Giotto), hence the ghetto derived its name.⁵ For a time eastern European Jews appeared to have a better life than those in Western Europe, yet with the destruction of the Kingdom of Poland, in the eighteenth century, old restrictions of the early Middle Ages were revived. The Pale of Settlement,

⁴Ibid.

⁵Ibid., p. 30.

established by Catherine the Great in 1794, was a large area designated for the settlement of Jews. However Jews were not allowed outside the Pale border, again burdening an entire people intellectually, economically, and politically. The Pale of Settlement was in reality a ghetto in which Jews were subjected to pogroms and other horrors. As things were getting worse in the East, there were indications in the West that better times were ahead. By the nineteenth century the ghetto was done away with but Jews continued to settle together.

While Ashkenazic Jews continued to suffer in Europe, Sephardic Jews had already made their move. Under Moorish rule in Spain, Jews had been allowed to flourish and had made great contributions in science, culture, and commerce. This was indeed the Golden Age. But things began to deteriorate as the Moors were slowly forced out of Spain. When the Moors were completely out of Spain, Jewish freedom went with them.

In January of 1492 with the total removal of Moors from Spain, many Jews to save themselves converted to Christianity. Those Jews were called Marranos, a term meaning Damned or Swine.⁶ Jews and Marranos alike found conditions oppressive. The expulsion of Jews from Spain in

⁶Henry L. Feingold, Zion in America, (Boston: Twayne Publishers, Inc., 1974), p. 323.

August of 1492, marked the beginning of a long journey which led many to America.

Jews and Marranos fled to North Africa, Palestine, Genoa, etc., while many went to the Netherlands. Some of these became Dutch colonists in the Caribbean and in South America. Jews had helped settle a colony in Recife, Brazil. In January 1654 the Portuguese overthrew the colony and again the Jews fled. In September of 1654 a bark boat named the "St. Charles" anchored in the New Amsterdam harbor; aboard were twenty-three Jewish passengers from the once Dutch colony of Recife. Hence the first record of Jews in North America.

In the seventeenth and eighteenth centuries Jews settled in port cities such as Newport, New York, Baltimore, Charleston, and Philadelphia. For centuries the Jews had been restricted from owning land or working the land. In the colonies Jews found ways to make their new home commercially viable. Jewish colonists were involved in the buying and selling of tobacco, coffee, tea, sugar, vanilla, indigo, wine making, castile soap, diamonds, and the spermaceti industry which replaced expensive tallow candles.⁷

⁷ Encyclopedia Britannica, 1961 ed., s.v. "Spermaceti." Spermaceti is a wax that separates from the oil of the Sperm Whale, used in making candles it proved to be a cheaper means in candlemaking.

The pattern of settlement among Jews in the United States changed somewhat when German-speaking Jews began to come to America in the early 1800's. Not only did their migration extend westward but some went south. Many of these Jews settled and made lives for themselves in small towns and villages throughout the country. They were in various trades and occupations. But among all the working people during this time, the peddler stood out as an asset to rural households.

Although there were peddlers before the Civil War, they became more numerous after 1870. Businesses in urban areas began to turn to rural areas for sales. These businesses hired men to sell their wares--peddlers, who left their homes and families for a week or more at a time. Baltimore Bargain House was one outfit that hired men to peddle their wares.⁸ The business assigned each peddler a separate county in a state as to not cause competition among their own representatives. Fannie Susman Love's father was one such peddler who serviced Randolph County, North Carolina before eventually settling in Greensboro.⁹ It was because of these traveling salesmen with just a pack on their back that the Jewish populations in small towns and

⁸Mrs. Fannie Susman Love, interview at her home, Greensboro, North Carolina, 6 January 1984.

⁹Ibid.

villages grew. Many peddlers settled in the small towns and soon Jews could be found in many rural areas too. The nation was growing but after the Civil War the population in the South was declining.

The number of people migrating north and west was greater than the number of immigrants settling in the South. Many southern planters, land speculators, industrialists, and state governments pushed to lure immigration.¹⁰ Pamphlets were published but there was little success in bringing immigrants into the South. One may question whether immigrants settled elsewhere because of the lack of industry in the South, because of their port of entry into the United States, or because of racial and religious animosities in the South.

Anti-Semitism in the South was not as bad as was portrayed by many Northerners. During the Colonial period there were some restrictions placed on Jews throughout the colonies, although the greatest freedoms were felt in the South. (In 1800 the largest Jewish population was found in Charleston, South Carolina.¹¹) American Jewish life centered in the South until the Civil War. Although Jews were excluded politically and in other ways in many of the

¹⁰Rowland T. Berthoff, "Southern Attitudes towards Immigration, 1865-1914." Journal of Southern History 17 (August 1951): 328.

¹¹Schmier, Reflections of Southern Jewry, p. 160.

southern colonies and states, Jews first received political equality in Virginia, South Carolina, and Georgia. In 1801 the first Jewish governor was David Emanuel of Georgia. David Yulee of Florida became the first Jewish United States senator and Florida's first senator in 1845.¹²

Judah P. Benjamin of Louisiana was probably the most famous Jew in American history prior to the twentieth century. Benjamin sat in the United States Senate from 1852-1861. He was offered a seat on the United States Supreme Court but declined in order to remain in the Senate. As the national crises grew, Jews made their presence felt, were a part of southern society, and contributed to the rising South. After the South seceded from the Union, Benjamin served the Confederacy first as attorney general and then as secretary of war. Jewish citizens in the South stood by their neighbors and went to war for the Confederate cause. They had as much to lose as any other Southerner.

After the Civil War, southern Jews were there to help pick up the pieces, to begin again, and to contribute to southern recovery. Words spoken harshly about Jews in the South during this period usually referred to northern

¹²Ibid., pp. 160-161; Leon Huhner, "David L. Yulee, Florida's First Senator," in Jews in the South, eds. Leonard Dinnerstein and Mary Dale Palson (Baton Rouge: Louisiana State University Press, 1973), pp. 61-65; Cyclopedia of Georgia, reprinted ed. (1972), s.v. "Emanuel, David."

Jews who began to appear in the South during Reconstruction. Not until the 1890's and the rise of nativism did southern Jews begin to encounter anti-semitism.

In the late nineteenth century nativism affected the North as well as the South. Much of the nativist attitude came with the new immigration, or the immigration of southern and eastern European peoples. These immigrants did not assimilate as quickly as earlier immigrants, and many held on to their native ideas, language, and customs.

In the twentieth century the influx of immigrants and the competition between Americans and immigrants for employment helped to spread anti-Semitism socially through restrictive clubs, resorts, private schools, college fraternities, and college faculties.¹³ Even some areas of employment were excluding Jews. "Southern attitudes toward them had been an amalgam of affection, tolerance, curiosities, suspicion, and rejection."¹⁴ Nevertheless, southern Jews carried on their lives as normally as possible, but early in the twentieth century the Leo Frank lynching in Atlanta brought terror to many Jews in the South.

¹³ John Higham, Strangers in the Land, (New Brunswick: Rutgers University Press, 1955), pp. 160-161.

¹⁴ Leonard Dinnerstein, The Leo Frank Case, (New York: Columbia University Press, 1968), p. 65.

Leo Frank was a northern Jew who had come to Atlanta to run a pencil factory. Frank was accused, and found guilty of murdering 13 year old Mary Phagan, an employee of the factory. Every request for a retrial was denied, even at the United States Supreme Court level. Sentenced to death by hanging, Frank's sentence was commuted. August 16, 1915 Frank was kidnapped and hung by a group of citizens who claimed they were carrying out justice. The Atlanta Jewish Federation had been trying for years to gain justice for Frank. CBS Evening News reported on December 22, 1983 that the Federation's most recent efforts for a posthumous pardon had been denied.

The Frank lynching spotlit a Southern penchant for seeking justice outside the legal system and emphasized that even in the South anti-Semitism could take violent form on occasion. For a time at least southern Jews withdrew a bit more in their own communities and viewed their gentile associates with a bit more suspicion. In Greensboro, activities were normal. The Leo Frank lynching was news only read in the papers. The degree of fear in Greensboro varied. Mr. Arnold Schiffman, Sr. remembered the incident but had no fears or thoughts that it could happen in Greensboro.¹⁵ Mrs. Bea Weill also felt no threat, however

¹⁵Mr. Arnold Schiffman, Sr., Interview at Greensboro Civic Club, Greensboro, North Carolina, 6 January 1984.

Mrs. Fannie Love said she remembered how terrible everyone thought it was but that she "was not old enough to really think what could have happened."¹⁶ While admitting she was too young to fear the Leo Frank incident, Mrs. Love knew her parents were frightened. Reaction to the Frank case could have varied out of personal experience. Those less fearful tended to be those who had grown up with little or no anti-Semitic attacks while others and newer members of the Greensboro Jewish community had escaped those attacks by immigrating to America.

Prior to the twentieth century, Greensboro was making a name for itself. Though Greensboro's founding dated back to 1808, the city and its history reached further back into American history. In 1807 an act of the state legislature gave Guilford County authority to move the county seat from Martinsville (near the present day town of Guilford) to the center of Guilford County.¹⁷ On March 12, 1808 the deed was received and a tract of land for the county seat was divided into 44 lots and sold at public auction. The county seat was named in honor of general Nathaniel Greene, Revolutionary War General who in 1781 had defended Guilford

¹⁶ Love, 6 January 1984; Mrs. Bea Weill, interview at her home, Greensboro, North Carolina, 7 January 1984.

¹⁷ McDaniel Lewis, Basic Documents Relating to the Founding of Greensboro, North Carolina (Greensboro: n.p., 1958).

Courthouse against Cornwallis. All the county records were moved to Greensborough and court was held for the first time May 18, 1809.¹⁸

Moving the county seat to Greensboro was enough to attract people to settle there. The expansion of Greensboro brought change in government. Between 1808 and 1824 six men were named as commissioners of police and 13 separate laws relating to the government of the municipality were passed by the state legislature.¹⁹ By 1824 Greensboro was self-governing and its citizens elected their own commissioners. As Greensboro grew it needed to expand its boundaries. In 1837 a new charter from the state extended Greensboro's town limits by one square mile.²⁰ Greensboro was growing in size and progressing as a city.

Henry Humphry opened a cotton factory in Greensboro during the 1830's and by the late 1840's there were chair and furniture factories, a carriage factory, a wool and fur hat maker, a cigar, snuff, and plug tobacco maker, and other businesses. Lunsford Richardson, a pharmacist, developed an ointment to help ease cold symptoms. The product was named

¹⁸The original spelling of Greensboro was soon abandoned.

¹⁹Ethel Stephens Arnett, Greensboro, North Carolina: The County Seat of Guilford (Chapel Hill: University of North Carolina Press, 1955), pp. 24-25.

²⁰Ibid., pp. 30-31.

Vicks. Later Richardson established what has become the Vicks Chemical Company. The manufacturers of Greensboro may not have been as successful if it had not been for the railroad which passed through Greensboro.

Legislation between 1846 and 1848 helped to boost Greensboro and its merchants. The state legislature decided the North Carolina Railroad running from Charlotte to Goldsboro would have to run through Orange, Alamance, and Guilford counties, thus bringing more people into Guilford County and Greensboro, and allowing business to reach outside the county boundaries at a faster pace.²¹

With the convenience of the railroad and town growth, Greensboro replaced its intendant of police with a mayor, and in 1870 shed the name town and blossomed into a city. More manufacturers were establishing themselves in Greensboro and by the turn of the century the city compared itself to a northern industrial city.

The Greensboro Jewish community helped to make a southern industrial city of Greensboro. The community began small but continued to grow and affect Greensboro. A museum can gather and exhibit the Jewish history of Greensboro in a manner that brings out the pride and respect the city and the Jewish community have for each other.

²¹Arnett, pp. 146-147.

CHAPTER I
THE BEGINNINGS
1900-1925

The history of the Jewish community in Greensboro, North Carolina is important. The community's growth and interaction with the rest of Greensboro is important not only in North Carolina history but throughout the South as well. This chapter concentrates on the first quarter of the Twentieth century, 1900-1925.

While prior to this century a few Jews had made their homes in Greensboro, the number was never enough to gain recognition. There were a few Jews such as Ephraim R. Fishblate and Morris Pretzfelder in Greensboro before 1880. Pretzfelder operated a retail business and was buried in the Hebrew Cemetery in 1943. Fishblate had a clothing store in Greensboro. He brought a rabbi to town to officiate at his daughter's wedding in 1892 and again in 1897 for his wife's funeral. There is little or no documentation of other Jews who settled prior to 1894 in Greensboro.¹

¹These two men are mentioned in the Greensboro Daily Patriot prior to 1892. There are scattered articles from December 1876 to September 1891 and in the Temple Emanuel 75th Anniversary Booklet (Greensboro, North Carolina: Temple Emanuel, 1982). The history for the Anniversary booklet was researched and written by Dr. Donald Cone, Mr. Henry I. Isaacson, Mr. Joseph Shallant, Mr. William A. Stern, and Mrs. Bea Weill.

Greensboro demonstrated a willingness to accept Jews as a part of the community. Some attribute the acceptance to Greensboro's Quaker and Presbyterian beginnings.² Once the city's open attitude was evident many Jewish families settled in Greensboro. Simon Schiffman came to Greensboro by accident in 1892. He was on his way to Asheville, and while switching trains in Greensboro saw a jewelry store going out of business. Schiffman immediately began procedures to acquire the store.³ The Cone Family, in 1894, selected Greensboro as the site of their textile mills because, "Winston-Salem and Charlotte gave the Cone Brothers a feeling of hostility caused by anti-Semitism."⁴ The Cone Family was a great influence on Greensboro. Many elders in the community felt the Cones were the reason for Jewish acceptance in Greensboro during this century.⁵

²Quakers, Scotch-Irish (or Ulster-Scots. Their religious affiliation is Presbyterian), and Germans made early settlements in Guilford County. The Quakers and the Scotch-Irish openly welcomed and accepted other groups, religious and otherwise. Religiously, both groups had been subjected to harassment in England and Ireland respectively.

³Arnold Schiffman, Sr., interview at the Greensboro Civic Club, Greensboro, North Carolina, 6 January 1984.

⁴Herbert S. Falk, Jr., "Welcoming Remarks of Herbert S. Falk, Jr., 75th Anniversary Banquet of Temple Emanuel," Greensboro, N.C., 25 April 1982.

⁵Schiffman, 6 January 1984; Mrs. Bea Weill, interview at her home, Greensboro, North Carolina, 7 January 1984; Mrs. Fannie Love, interview at her home, Greensboro, North Carolina, 6 January 1984.

Contributions by members of the Cone family to the Jewish community and to Greensboro are found throughout the thesis.

In North Carolina as elsewhere in the United States anti-Semitism was demonstrated verbally, by exclusion from clubs or organizations, and even in legal statutes. The North Carolina State Constitution of 1776 discriminated against Jews, Roman Catholics, Unitarians, and atheists. Section 32 of the constitution read,

That no person who shall deny the being of God, or the truth of the Protestant religion, or the divine authority of either the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office, or place of trust or profit, in the civil department, within this State.⁶

Although the constitution was rewritten in 1868 to read, "the following classes of persons shall be disqualified for office: First, all persons who shall deny the being of Almighty God:", few Jews in North Carolina held public office until the 1930's.⁷ This was true in Greensboro, but Jews participated in the city government between 1900 and 1925. Their participation came when they were given a chance, whether it was an elected or an appointed position, as demonstrated later in the chapter.

⁶John L. Chiney, Jr., ed., North Carolina Government 1585-1974 A Narrative and Statistical History (Winston-Salem, N.C.: Hunter Publishing Co., 1975), p. 814.

⁷Ibid., p. 861

Jews were accepted in Greensboro more readily than in other areas of North Carolina, but in the teaching field Jews had trouble getting jobs. Jewish teachers were excluded from teaching in the public schools in North Carolina even after 1925. Sarah Franklin Brisker, Jewish and raised in Greensboro, left because she could not be placed in the teaching field due to her religion. A letter from the State Supervisor of the Department of Public Instruction read, "In a city system, I feel that your religion would not make any difference but as you know, none of our cities are quite large enough to make this possible. . . ."⁸ This incident was an exception in the case of anti-Semitism in Greensboro. The state adhered to the unwritten rule of discriminating against Jews.

The Greensboro Jewish community began to take shape around 1900. Jews started to settle in Greensboro because of the city's non-prejudiced attitude. Greensboro, as many other cities across the South, ". . . realized the need for a diversified economy, and they welcomed the special talents and skills attributed to the Jews."⁹ These Jews entered industry, retail, real estate, insurance, scrap, and other

⁸ Sarah Franklin Brisker, Letter to Rabbi Arnold Task, 17 August 1978.

⁹ Leonard Dinnerstein and Mary Dale Palsson, eds., *Jews in the South* (Baton Rouge: Louisiana State University Press, 1973), p. 4.

occupations. A major Jewish concern, in Greensboro and in other parts of the country, was assimilation.¹⁰ Jews made every effort to adapt to the American culture and adopt it as their own. The Jewish community in Greensboro was growing in size and gaining the respect of the rest of the city.

In 1907 the first formal services for Rosh Hashana and Yom Kippur, the High Holy Days in Judaism, were held. Mr. and Mrs. Emmanuel Sternberger arranged the services for six Jewish women attending the North Carolina College for Women (which would later become the University of North Carolina at Greensboro). Less than six months after the High Holy Day services, the synagogue was formed and the first synagogue trustees' meeting took place. At the first meeting, February 8, 1908, the organization called itself The Reformed Hebrew Congregation.¹¹ Many of the men present at the meeting became officers or trustees of the congregation. These men, Emanuel Sternberger, Isaac

¹⁰ Assimilation and assimilate are used in the context of immigrant assimilation, becoming absorbed into cultural traditions new to the immigrant.

¹¹ The Reformed Hebrew Congregation Executive Board meeting minutes 8 February 1908. For information on Reform Judaism there are several good works: W. Gunther Plant, The Rise of Reform Judaism, (New York: The World Union for Progressive Judaism, LTD., 1963); and David Philipson, The Reform Movement in Judaism, (New York: The Macmillan Co., 1931). Note the correct term is Reform not Reformed. There is no explanation for the wording Reformed. See Appendix III for list of Temple Emanuel Past Presidents.

Isaacson, Jake Goldstein, Max E. Block, Herman Sternberger, Augustus Schiffman, Simon Schiffman, David P. Stein, and G. Mendelsohn, were the first leaders of the congregation. The Jewish community looked to these men for leadership and guidance in the synagogue as well as in the community at large.

The purchase of the temple caused things to happen. The temple was located on Lee Street and had previously been a Friends Church.¹² The Reformed Hebrew Congregation, because of the small number of Jews in Greensboro, invited the Orthodox Jews in the community to share the newly acquired building. The congregation raised the twenty-five hundred dollars needed to purchase the property. After the merger of the Reform and Orthodox Jews in Greensboro, the congregation appears to have gone through an identity crisis.

The temple changed its name several times between 1909 and 1915. In 1909, the Reformed Hebrew Congregation renamed itself The Reformed Hebrew Synagogue, Inc. followed a year later by The Greensboro Hebrew Congregation.¹³ The temple was first referred to as Temple Emanuel in the

¹²Reformed Hebrew Congregation Executive Board meeting minutes 8 February 1908-9 April 1909 mentioned the discussion and purchase of the Lee Street property. Also the Deed of Purchase, 23 December 1909. Deed book 450, pp. 144-45.

¹³Reformed Hebrew Synagogue Executive Board meeting minutes 9 April 1909 and 30 January 1910.

executive board meeting minutes, April 4, 1915. From April of 1915 through April of 1925, when the temple minutes end, the temple was referred to as Temple Emanuel although the members continued to call themselves the Greensboro Hebrew Congregation. Temple Emanuel was the name used during the temple dedication in 1925, however the congregation did not make the name official until 1949 when the Orthodox and Conservative Jews of Greensboro formed Beth David Synagogue. There are several possibilities why the temple changed its name so many times.

The identity crisis could have been due to the fact that although both Reform and Orthodox Jews were sharing the building, Reform Jews call their house of worship a temple and Orthodox Jews call it a synagogue.¹⁴ Another

¹⁴"The issue goes back to Germany at the beginning of Reform movement. From traditional point of view the temple in Jerusalem was to be the only place to be called a temple. The question of whether or not Jews living outside the land of Israel were exiled was one of questions raised by reform Judaism. And one of the very important points is that wherever Jews live that's their home, wherever they worship that's their Temple. So that's the reason for the choice of the word temple among Reform Congregations. There are some Conservative Congregations that do use the word temple; for example Charlotte's (N.C.) Temple Israel is a Conservative Congregation. Rodo Sholom Temple in Newport News, Va. and Temple Beth El [and] Temple Israel these are all Conservative Congregations in Norfolk. It becomes a matter of local usage as far as the title, the name. In Greensboro the words Temple and Synagogue have been for local usage and easy identification of the two institutions." Rabbi Task, interview at Temple Emanuel, Greensboro, North Carolina, 10 January 1984.

speculation is the disassociation of earlier Jewish immigrants from later immigrants arriving from eastern Europe. German Jews assimilated quickly into American society. Many had been in the United States since the middle of the nineteenth century and had already established temples with Hebrew names or the word Jewish in their titles. With the influx of Eastern European Jews after 1900 and their slow assimilation, more established Jews in the United States did not want to be associated with the arriving immigrants. This disassociation not only stemmed from embarrassment but also from United States nativism which had become increasingly popular in the 1910's and 1920's. In an effort to assimilate and seem more American, congregations used the word Hebrew because it did not sound threatening. Titles such as B'rith Sholom and B'nai Israel sounded too Jewish for nativist and anti-Semitic attitudes in the early years of the Twentieth century. Not until the emigration from Eastern Europe had slowed down considerably (World War I helped to curb immigration to the United States, and the Immigration Acts of 1921 and 1924 limited further immigration) and the country was not feeling threatened, did the naming of the temples and synagogues resume the use of Hebrew names.

Throughout the thirty-six years the Reform and the Orthodox Jews lived and worshipped together, they respected each others' beliefs and practices. Mrs. Bea Weill,

ninety-four years old and the oldest living member of Temple Emanuel, noted in an interview at the time of the temple's fiftieth anniversary, "the few Reform Jews who had carriages hitched their horses a block away so as not to offend the stricter brethren."¹⁵

There was a lot of activity in the Jewish community between 1908 and 1925. The congregation purchased land known as the "Gorrell Property" in 1910 for the Greensboro Hebrew Cemetery.¹⁶ The property was purchased for eight hundred and fifty dollars.¹⁷ The cemetery has only once, since its purchase, had to acquire more land. The largest investment during this seventeen year period was the building of the present Temple Emanuel.

On October of 1919 the congregation decided to build a new temple. Before building the temple a Building Fund was established in December of 1919 and members were asked to make contributions. According to Mrs. Bea Weill everyone

¹⁵ Greensboro News and Record, 25 April 1982, p. 1. Adhered to by Orthodox and some Conservative Jews, Jewish Law forbids the riding (in car, on horse, etc.) on the sabbath, which extends from sundown Friday to sundown Saturday. Orthodox Judaism is discussed in: Charles S. Liebman, Aspects of the Religious Behavior of American Jews, (New York: KTAV Publishing House, Inc., 1974), pp. 111-188; and John A. Hardon, s.j., American Judaism, (Chicago: Loyola University Press, 1971), pp. 65-100.

¹⁶ Greensboro Hebrew Congregation Executive Board meeting minutes, 30 June 1910. Also the Deed of Purchase, 7 June 1910. Deed book 220, p. 344.

¹⁷ Ibid., 30 June 1910.

planned on earning at least ten dollars a person to be contributed to the Building Fund. Mrs. Weill remembered making and selling handkerchiefs for the temple. Another recollection of Mrs. Weill's was that Julius Cone, in honor of Emanuel Sternberger's fiftieth birthday, wanted to give fifty thousand dollars to Greensboro. Mr. Sternberger was grateful but requested the money go to the Temple Building Fund.¹⁸ The site, located "over-looking Fisher Park," was chosen and the property purchased.¹⁹ Architect Hobart Upjohn, a leading architect of churches of the period, was hired to design the temple and construction was begun in 1922. The building was completed and in use in 1924, although the formal dedication did not take place until the weekend of June 5-7, 1925.²⁰

Between 1919 and 1925 national and international Jewish organizations began to ask the Greensboro Jewish community for contributions. The correspondence from these Jewish organizations was an unofficial recognition of the established Jewish community. The Jews of Greensboro were very generous in regards to the donations made at the

¹⁸Weill, 7 January 1984.

¹⁹Greensboro Hebrew Congregation Executive Board meeting minutes 12 October 1919. Also Deed of Purchase, 19 February 1920. Deed Book 341, p. 274.

²⁰Greensboro Daily News, 5 June 1925, p. 5.

national level. They showed no resentment. Greensboro Jews dug deeper into their pockets to give to those less fortunate. In 1922, the Jewish community contributed four hundred dollars to the Anti-Defamation League and made similar donations to the United Jewish Campaign, the American Joint Distribution Committee, and the United Palestine Appeal. In 1924 a letter from Louis Marshall, chairman of the Emergency Committee on Jewish Refugees, asked for a contribution from the Greensboro Jewish community. The Emergency Committee on Jewish Refugees was trying to raise fifty thousand dollars to help "Jewish refugees stranded in European seaports and five thousand languishing in Cuba."²¹ The Greensboro Jewish community sent a contribution of seven hundred and fifty dollars, which was a large sum of money for a small Jewish community. The Jewish community gave their time, effort, and money to Jewish causes and also to Greensboro, which will be discussed later.

The real beginnings of the industrialization and the urbanization of Greensboro started with the Cone Brothers, Moses and Ceasar, building their first textile mill, Proximity, in 1894. The Cones, in turn, persuaded brothers Emanuel and Herman Sternberger to come to Greensboro in 1898

²¹Letter from Emergency Committee on Jewish Refugees to Emanuel Sternberger, 26 October 1924.

to build a flannel factory, later to be named Revolution. The Sternbergers officially moved to Greensboro in 1903. These two families, acquainted with each other before the Cones settled in Greensboro, served the Jewish community, but more importantly, they and other Jewish families served the city in general.

The textile mills owned by the Cone Family and operated by both the Cones and the Sternbergers gave employment to a large portion of the population in Greensboro. The mills helped to increase the population of Greensboro between 1890 and 1910.²² "These three mills, Revolution, Proximity, and White Oak, will be in the center of a population of ten thousand people, all supported by the mills."²³ "In the center" was correct because the Cones provided a comprehensive welfare program for employees. The obituary of Ceasar Cone summarized his concerns accurately,

He was deeply interested in the welfare and happiness of the people employed in his plants. He saw to it that they had comfortable and well arranged houses to live in, churches to attend, good schools for the education of their children, and ample opportunity for wholesome

²²Population census for Greensboro 1880-1910: 1880-2,105; 1890-3,317; 1900-10,035; 1910-15,895. U.S., Department of Commerce, Bureau of the Census, Eleventh Census of the United States, 1890: Population, 1:299; U.S., Department of Commerce, Bureau of the Census, Thirteenth Census of the United States, 1910: Population, 1:276.

²³James W. Albright, Greensboro 1808-1904 Facts, Figures, Traditions, and Riminisences (Greensboro, North Carolina: Jos. J. Stone & Co., 1904), p. 99

recreation.²⁴

Out of his concern Ceasar Cone did build a community, White Oak Village, for his employees. Houses were rented for one dollar a week, there were convenient commissaries and credit, garden patches behind every home, and two fruit trees in every yard. The company helped to build churches and schools in the village. Street cleaning and garbage pick up were provided along with other services such as professional nurses in the White Oak Mill Village, and in 1911 the company organized the Textile Bank which was established principally to serve the employees of the mills. The mills called attention to Greensboro, not only through their productivity but through their advancements in employee welfare. The idea of mill villages was copied from prominent mills in England. Many mill villages in the South provided many of the same necessities and luxuries as did White Oak Mill Village. Housing, schools, and gardens were very popular among what villages had to offer. Improvements made to the villages came with the success of the mill.²⁵

²⁴ Greensboro Patriot, 5 March 1917, p. 1.

²⁵ Addition information on mill villages: Jennings J. Rhyne, Ph.D., Some Southern Cotton Mill Workers and Their Villages, (Chapel Hill: University of North Carolina press, 1943); William Hays Simpson, Ph.D., Life in Mill Communities (Clinton, S.C.: P.C. Press, 1943); Mimi Conway, Rise Gonna Rise: A Portrait of Southern Textile Workers, (Garden City, N.Y.: Anchor Press/Doubleday, 1979).

Greensboro grew and larger businesses settled within its midst. For a city on the rise, Greensboro now had to modernize and mature.

The 1920's saw an end to the post-war recession, and business and cities were booming. The population of Greensboro had risen from 15,895 in 1910 to 19,861 in 1920. Streets were widened and paved, a new railroad station was built, there was the establishment of city parks and playgrounds, the city finally had a full time paid fire department, and utility lines were extended. Greensboro had been partly shaped by the Jewish community. Many Jews gained both respect and individual pleasure from their philanthropic endeavors and their desire to make Greensboro a major city in the South. The Judeo-Christian relationship in Greensboro became stronger and citizens of all faiths joined together to help Greensboro flourish.

In Greensboro no citizens were forgotten. Ceasar Cone graciously supported the North Carolina Tuberculosis Sanitarium and "provided a YMCA building for Blacks as well as Whites."²⁶ Mrs. Emanuel Sternberger contributed greatly to the L. Richardson Memorial Hospital for blacks. Her

²⁶Estelle Hoffman, "Carolina Character: The Cone Family," Times Outlook, April 1982, p. 8.

donations equipped the operating room and the X-ray department. Moses Cone wanted to build a modern hospital for Greensboro but did not live long enough to see it through. However in 1911, Mrs. Moses Cone created a trust which upon her death would make possible a hospital as a memorial to her husband. The Moses H. Cone Memorial Hospital was opened in 1953 and honored its pledge, "In accordance with the original plans, no patient shall be refused admission or discharged because of inability to pay."²⁷ Greensboro Jews, like Jews across the United States, were very generous in regards to charities. The Jewish people were known, and still are, for opening their hearts and their homes in times of need.

And so the Jews of Greensboro helped their neighbors and themselves at the same time. Mrs. Emanuel Sternberger was the founder of planned recreation in the city. Copying a large park and playground program in Philadelphia in the late 1900's and early 1910's, Mrs. Sternberger arranged to have stamps made to be sold for twenty-five cents each. The proceeds from the stamps went towards acquiring and equipping playgrounds throughout Greensboro. There was more leisure time with industries becoming more modernized and recreation became more important to citizens in Greensboro as it did throughout the country.

²⁷Ibid.

Herman Cone was one of the men who established the Greensboro Camp and Playground Association in 1920. Emanuel Sternberger was the chairman of the original board of directors. The purpose of the association was to provide "wholesome leisure activities in which citizens of their own free will could participate for enjoyment, relaxation, and satisfaction; and thereby could condition the body, mind, and spirit for richer, fuller, happier living."²⁸ The association was very successful. Their first project, Camp Hi-Cone, closed in 1924, but other summer camp programs were begun. The Jewish community was very active in planning, organizing, and properly running the programs. Jews served the city in many capacities.

During the first quarter of the twentieth century, there were no Jewish judges or Jews elected to public office in Greensboro. This may have been a subconscious carryover from the earlier mentioned restrictions in the North Carolina State Constitution of 1776, however, until the mid to late 1930's, many Jews across the country did not enter politics. The reason for their late entry into politics may have been their lack of interest in politics as a career. Few Jews sought employment in civic area. "Local politics . . . seemed strange to them, unaccustomed as they were to

²⁸Ethel Stephens Arnett, Greensboro, North Carolina: The County Seat of Guilford (Chapel Hill: University of North Carolina Press, 1955), p. 367.

participation in government on any level."²⁹ This latter statement is especially applicable to the Jewish immigrant from Eastern Europe around the turn of the century. Eastern European Jews had been deprived of participation in politics. Of those Jews who did want to participate in politics, most were born Americans with families that had been in the United States for one or two generations. In the South Jews anxious to enter politics had to make a name for themselves. While the community might accept the Jew as an equal, many times they would not elect a Jew to any level of government. However, exclusion from elected office did not discourage Greensboro Jews from participation in city affairs.

Many Jews in Greensboro, as in the rest of the South, served in city government and programs but only by appointment to these positions. However, in Greensboro, Ceasar Cone, in 1905, and Herman Sternberger in 1909 and 1910, were presidents of the Chamber of Commerce. Julius Cone served as a member of the City Council from 1923 until 1940. Not only did Jews participate on this level of city government, but they helped to make possible the expansion of the Greensboro city limits.

²⁹Henry L. Feingold, Zion in America (Boston: Twayne Publishers, Inc., 1974), p. 229.

Exactly one hundred and forty-two years after the Battle of Guilford Courthouse, March 15, 1923, Greater Greensboro became a reality.³⁰ Julius Cone was on the committee that investigated the possibility of the expansion. The expansion of Greensboro caused the population to jump from twenty-five thousand to forty thousand. Greater Greensboro, after enlarging its city limits, drew up a new city charter. Bernard Cone served on the committee for the new charter. Greensboro had begun to take its present shape with the arrival of the Cones and the Sternbergers. The examples of Jewish contributions to the city have primarily dealt with these two families. The rest of the Jewish community should not be forgotten.

Help from the Jews of Greensboro was not always financial. While some Jews in the city could afford to give monetarily to Greensboro, others gave their time, experience, and enthusiasm. Some Jews in the community gave both.

There was an incident where Augustus Schiffman noticed the front door of St. Benedict's Catholic Church was in need of paint. Schiffman secretly painted the door himself because he knew the church was not financially able

³⁰Arnett, p. 39.

to do so.³¹ This was an example of the thoughtfulness and concern the Jewish community had for its Christian neighbors.

Greensboro gave Jews who settled there a real home where they would not feel threatened. A pamphlet put out by the Ku Klux Klan in 1922 said of the Jewish people, "He is not interested in our institutions."³² By this, the Klan meant American institutions, free speech, free press, free public schools, and the separation of church and state. The accusation was not true, and the Jews of Greensboro proved this statement false. Through their activities within Greensboro and in their own community, the Jews worked towards all these institutions. Ceasar Cone built schools and Mrs. Emanuel Sternberger was the first woman to sit on the school board in Greensboro. The Jews in Greensboro established themselves and worked to make themselves a part of Greensboro.

Those Jews who contributed to Greensboro and the Jewish community during the first twenty-five years of this century continued to do so until their deaths. In the decades to follow the 1920's the Jewish community grew and so did the efforts of the Jewish citizens to help build a

³¹Falk, "Welcoming Remarks. . . ." 25 April, 1982.

³²C. Lewis Fowler, D.D., LL.D., The Ku Klux Klan, Its Origin, Meaning and Scopes of Operation (Atlanta: n.p., 1922), p. 21.

bigger and better Greensboro. Organizations were created or established in Greensboro, and their popularity contributed to the philanthropic and civic accomplishments which have been a source of pride to Greensboro.

CHAPTER II
SETTING THE PACE IN GREENSBORO
1925-1950

The Greensboro Jewish community by the late 1920's had grown to approximately eighty-five to ninety-five families. The leaders of the community were still involved with the temple and Greensboro, and now younger members of the community were taking an active part as well. It is unknown whether Jews in Greensboro were consciously making an effort to keep Judeo-Christian relations harmonious, but research tends to indicate that efforts were subconscious. The leaders in the Jewish community were also leaders in civic Greensboro, and their concerns were to make Greensboro a leading city in the South through their business and government leadership.

Greensboro, like every other city in the United States, was affected by the Great Depression of the 1930's. Unemployment in the nation rose from three million in April of 1930 to twelve to fourteen million out of work by the first months of 1933. Women were the first of the work force to return to the home, followed quickly by men. Middle class families could no longer afford the luxury of domestic help. Mrs. Bea Weill spoke of having to tell the cook in her home that the Weills were financially unable to retain her services.¹ Sales were down and many people

¹Mrs. Bea Weill, interview at her home, Greensboro, North Carolina, 7 January 1984.

began growing and canning their own fruits and vegetables. Families were forced to live together, creating tension within the home. During the depression one had to think of himself and his family preservation first. Within Greensboro, the Jewish community was no exception.

Mrs. Bea Weill struggled "tooth and toenail" during the depression.² Surviving the economic crisis was first priority throughout the country. Arnold Schiffman, Sr. remembered times being so tough that he sold a diamond watch to the grocer for food to feed both his own and his parents households.³ The temple was not abandoned during the depression but members could not afford to be as financially generous as they had been in the twenties. Jewish organizations were also hurt by the depression but they continued their philanthropic efforts anyway.

The economic situations in the United States was on the mend towards the end of the 1930's. The onset of World War II also helped the United States' economic recovery. As prosperity was beginning to be felt by citizens across the country, the citizens of Greensboro were beginning to feel it too. Greensboro businesses were improving and the mills were in full operation again. The city and the Jewish community were gradually getting back to normal.

²Ibid.

³Arnold Schiffman, Sr., interview at the Greensboro Civic Club, Greensboro, North Carolina, 6 January 1984.

During the Depression temple activities had been minimized, but by 1939-1940 they were in full swing again. There was an interest and a need to enlarge the temple but World War II put a stop to the plans. Temple Emanuel's membership had grown from a mere seventy-seven in 1925 to one hundred and sixty-six families by 1948. The project surfaced again in 1948, and by June 1, 1949 construction on a new wing was to begin. The wing, designed by architect and temple member Edward Loewenstein, followed the North Carolina colonial style while the main building underwent some renovation. The project was completed in six months time, and the dedication of the Religious School wing took place December 9, 1949.⁴ While the temple was a concern and a source of pride to its members, so was the rabbi.

Rabbis at Temple Emanuel came and went between 1908 and 1930. Until 1931 no rabbi had remained at Temple Emanuel for more than five years. A few rabbis left Temple Emanuel because of offers from other congregations or because their salaries were too low. However, some left because the congregation was dissatisfied with the rabbis and their contracts were not renewed.⁵

⁴ Greensboro Daily News, 9 December 1949, sec. 3, p. 1.

⁵ Greensboro Hebrew Congregation Executive Board meeting minutes, 2 December 1915, 9 March 1919, and 18 May 1919. See Appendix I for the past rabbis of Temple Emanuel.

Rabbi Fred I. Rypins came to Temple Emanuel from Roanoke, Virginia in 1931. Rypins was held in

high regard not only by the members of his congregation, but by the non-Jews of the city as well, as is evident by the fact that he was president of the Greensboro Ministerial Association, and also was ⁶ president of Rotary--a distinct honor for a rabbi.

Rypins' position as president of the Greensboro Ministerial Association made him the first rabbi in the country to head such an association.⁷ Rypins was one of the founders of the Greensboro section of National Brotherhood, now the National Conference of Christians and Jews. Rabbi Rypins was rabbi at Temple Emanuel until 1958 when he became rabbi emeritus. Rypins affected more people than just the members of Temple Emanuel. Rabbi Rypins had the respect of the citizens of Greensboro, Jew and non-Jew alike.

Another man who was held in high esteem by the citizens of Greensboro was Naphtali Kagan. Kagan came to Greensboro in 1933. He was the new schochet for the Jewish community.⁸ Prior to Kagan's arrival, there had been mention of schochets in the Temple Emanuel Executive Board

⁶The American Jewish Times, December 1943, republished in the Temple Emanuel 75th Anniversary Booklet.

⁷Greensboro Daily News, 3 December 1969, p. 4.

⁸A Schochet is a person who helps Jews in observances of rituals such as keeping kosher, assisting with brisses (briss is the ceremony of circumcision of a male infant eight days after birth), death rituals, etc.

meeting minutes, but these men had not been well received by the congregation.⁹ Mr. Kagan however, was different. According to Fannie Love, Mr. Kagan respected all Jews regardless of their beliefs.¹⁰ He was an outstanding citizen in the Jewish community, and after 1949 held a joint appointment of schochet with Temple Emanuel and Beth David Synagogue until his retirement in 1960. Kagan was so well respected that even the non-Jewish community in Greensboro held him in very high esteem.¹¹ He led the Jewish community in the participation of Jewish religious rituals, and the observance of many rituals sparked some more religious members of Temple Emanuel to take action.

Temple Emanuel had been, and still is a Reform congregation, however members respected others in the congregation who followed Jewish laws and rituals a bit more closely. In the early 1940's stricter members of the congregation felt the need to break away from the Reform congregation and pursue Judaism as they wanted to with appropriate spiritual leadership to guide and advise them.

On December 15, 1944 Jewish citizens concerned with

⁹Greensboro Hebrew Congregation Executive Board meeting minutes, 9 February 1913, 9 March 1913, 4 April 1915, and 22 May 1915.

¹⁰Mrs. Fannie Love, interview at her home, Greensboro, North Carolina, 6 January 1984.

¹¹Rabbi Simcha Kling, interview at his home, Louisville, Kentucky, 27 September 1983. Rabbi Kling was rabbi at Beth David Synagogue 1951-1965.

their religion and the importance of its observances met at the home of Mr. and Mrs. Max Zager.

[They] committed themselves to such interpretation and application of Jewish Tradition as is meaningful to the framework of Modern American Living; always mindful of the fact, that, all changes must be consistent with the spirit of Historic Judaism and must provide for the fulfillment of the destiny of the Jewish People.¹²

The congregation became known as the Greensboro Conservative Hebrew Congregation, and on November 29, 1945 adopted a constitution and a set of by-laws. Services were held regularly at the Masonic Temple, the Victory Room of the O. Henry Hotel, and the Civic Room of the public library. The first site of the Greensboro Conservative Hebrew Congregation was purchased March 13, 1946. Five months later the congregation elected its first rabbi, Meir Engle. A building committee was authorized by the congregation October 18, 1946 and plans for a synagogue were made. The

¹²Beth David Synagogue Dedication Booklet (Greensboro, North Carolina: n.p., 1949), Conservative Judaism opposes extreme changes in traditional observances, Jewish laws and rituals, however it does permit modification. Any modification is interpreted by Conservative rabbis, who adapt the laws and rituals to the times. For additional information on Conservative Judaism, references to consult are Moshe Davis, The Emergence of Conservative Judaism, (Philadelphia: The Jewish Publication Society of America, 1963); Marshall Sklare, Conservative Judaism, (Glencoe, Illinois: The Free Press, 1955); and John A. Hardon, s.j., American Judaism (Chicago: Loyola University Press, 1971), pp. 119-146. See Appendix II for Beth David Synagogue Past rabbis and Appendix IV for Beth David Synagogue Past Presidents.

ground breaking ceremony was January 26, 1947 and the synagogue was completed in 1949. The congregation had grown from 24 people at the first meeting of the congregation in 1944 to 145 active families by 1949.

There have been several stories as to the naming of the Greensboro Conservative Hebrew Congregation. Ethel Arnett, in her book Greensboro, North Carolina, wrote that the synagogue was named for Beth and David Stadiem prominent members of the conservative Greensboro Jewish community. In an interview Rabbi Simcha Kling, rabbi at Beth David Synagogue 1951-1965, denied Mrs. Arnett's story and explained Beth David in Hebrew means "House of David." Rabbi Kling said the family of Meyer David Stadiem gave a substantial amount of money to the building fund of the synagogue. It was however a family request that the synagogue be named Beth David Synagogue, and in the Dedication Booklet there was much praise for Meyer David Stadiem. Also Bessie Ethel Stadiem was mentioned as being a devoted parent to the Stadiem children.

Women not only raised children in the Jewish community but they played a large part in the relationship between Greensboro and the Jewish population. While individual women made contributions to Greensboro and the community, organized women's groups contributed as well.

The Temple Emanuel Sisterhood was an in-house organization, "a day-to-day assist group" to help the temple

run smoothly.¹³ For one decade the Temple Emanuel Sisterhood was a joint organization with the National Council of Jewish Women. They were called the Council-Sisterhood and were active not only inside the temple but outside as well. After 1946 the Council-Sisterhood separated and continued individual programming for each organization.

The sisterhood was active in the Temple Religious School, the Temple library, uniongrams (sent in time of death or joyous occasions), student activities, the memorial fund, and many other areas of Temple Emanuel. The sisterhood also was affiliated with the national office of temple sisterhoods. While receiving dues from the Temple Sisterhood, the national office offered guidance and guest speakers to the sisterhood and others across the country. While sisterhood was concentrating on the internal works of Temple Emanuel, the National Council of Jewish Women was forging ahead in community activities.

The Ladies Aid Society had been in operation for approximately ten years when a field worker with the National Council of Jewish Women (NCJW) came to Greensboro

¹³Mrs. Rodna Hurewitz, interview by phone, 6 March 1984.

to discuss the organization of a local section.¹⁴ In 1913 the Ladies Aid Society became the Greensboro section of the NCJW. Mrs. Charles Weill (Bea) was the first president of the section.¹⁵ During the 1920's and into the 1930's the Greensboro section had two main projects, Immigration Aid for Ellis Island and sewing and mending for the Children's Home of North Carolina.¹⁶ The Council also gave a sewing machine to the Tubercular Hospital and made bed cocklets for the hospital.¹⁷ The NCJW was growing, as was Greensboro. Projects were begun and developed by the Greensboro section. The NCJW bought and serviced baby cribs for the Tracteler's Aid at the railroad station. They provided a story hour for the orthopedics ward at St. Leo's Hospital. The Council continued to send funds to the Guilford Tuberculosis Sanitorium, can soup for the public schools, send money to the Near East Relief fund, and provide funds for a car for the first city health department nurse.

¹⁴ The National Council of Jewish Women was founded in 1893. ". . . dedicated to furthering human welfare in the Jewish and general communities, locally, nationally, and internationally through service, education, and social action." From The Standard Jewish Encyclopedia, 1952, s.v. "National Council of Jewish Women."

¹⁵ Weill, 7 January 1984.

¹⁶ National Council of Jewish Women meeting minutes, 1 May 1922.

¹⁷ NCJW Meeting Minutes, 12 April 1926 and 1 March 1929. Tubercular Hospital also known as Tuberculosis Sanitarium.

During World War II the NCJW contributed time and money to the Civilian Defense Volunteer Organization. Council members volunteered their time to give audometer tests in the schools. In the late forties and into the 1950's NCJW ran the Bookmobile, the Asheboro Street library branch, and the Sixty Plus Club, the first club for senior citizens in Greensboro. The Council also supported the Greensboro Community Council, the Mental Health Clinic, the Medical Loan Closet, and the NCJW Overseas Scholarship program. Not only women were active in Greensboro during World War II.

The city of Greensboro turned out for the soldiers stationed in the area in World War II. Many families welcomed servicemen into their homes, as did Fannie Love. Mrs. Love remembered having one soldier volunteer to make dinner; he was a cook in the army. The man made such a mess in the kitchen that Mrs. Love never let another man cook in her kitchen.¹⁸ Entertaining soldiers in private homes was only one courtesy provided by citizens. Prior to the establishment of a USO branch in Greensboro, Mr. and Mrs. Al Klein helped to set up a lounge downstairs in Temple Emanuel for the servicemen.¹⁹ The Kleins ran the lounge with the help of other citizens who volunteered their time during

¹⁸Love, 6 January 1984.

¹⁹Mrs. Min Klein, interview at her home, Greensboro, North Carolina, 10 January 1984.

World War II. The Kleins were not only hospitable to the soldiers but they also took an active interest in the Jewish students at colleges in Greensboro.

Mrs. Klein, Min, has spent much of her life working with youth. She, and her husband when he was alive, has always reached out to the Jewish college students, making them feel at home during the Jewish holidays. The Kleins also used to take students to the Hillel at the University of North Carolina at Chapel Hill for dances.²⁰ Mr. and Mrs. Klein were responsible for establishing B'nai B'rith Youth Organization (BBYO) chapters in Greensboro in 1946.²¹ Teens from Winston-Salem, High Point, and Burlington participated in the Greensboro BBYO chapters. Mrs. Klein has also been a representative of Camp Blue Star for years and was the librarian at the camp for six summers.²² While Mrs. Klein and others helped to develop the future leaders in the Greensboro Jewish community, there were local, national, and

²⁰Ibid., 10 January 1984. The Hillel Foundation was founded in 1923 and supported by the B'nai B'rith Organization. The purpose of the Hillel is to make available to students religion, culture, communal ideas, and counseling while they are on college campuses.

²¹Ibid., 10 January 1984. The B'nai B'rith Youth Organization, founded in 1923, is a moral, social, philanthropic, and educational organization for Jewish Youth.

²²Ibid., 10 January 1984. Camp Blue Star is a camp for Jewish children and is located in North Carolina. The camp teaches children about Judaism while enabling children to enjoy the experience of overnight summer camp.

international organizations that needed help and were assisted by the Greensboro Jewish United Charities.

The Greensboro Jewish Federation started in 1939 when seven men, Walter J. Bernstein, Ben Cone, Sr., Ceasar Cone, II, Herbert S. Falk, Sr., Sidney J. Stern, Sr., Max Zager, and Milton Zauber banded together to do federated fundraising for urgent Jewish needs. They also saw that some statewide charities were helped. August 29, 1940 the Greensboro Jewish United Charities, Incorporated was given a charter by the state of North Carolina. Prior to this, citizens had been asked to donate each time a charitable organization needed funding. The Greensboro Jewish United Charities, Inc., went to the community and offered to accept one donation for the year. The donation would be appropriated so that many agencies would receive funding while citizens would not be asked to donate again until the following year--federated fundraising. The idea was accepted and quickly put into action. Federated fundraising was initiated by the Greensboro Jewish United Charities and the network of Jewish Federations across the United States soon adapted the fundraising style.²³ The single appeal for a variety of organizations was followed later by the United

²³ Sherman Harris, executive director of the Greensboro Jewish Federation, interview at Greensboro Jewish Federation, Greensboro, North Carolina, 1 March 1984. See Appendix IX for Greensboro Jewish Federation Past Presidents.

Way. Another innovation, made by the network of federations, was the separation of donations by husbands and wives. The federation has tried to give women more independence by insisting on a separate contribution, although many women's donations come from their husbands' pockets. Distributing the funds was a great responsibility and Greensboro had competent and honest men heading the Greensboro Jewish United Charities, Inc.

In Greensboro early activities included the support of the Jewish defense agencies. The Greensboro Jewish United Charities, Inc., helped to settle a number of refugee families in Greensboro between 1940 and 1950. Volunteers provided food, clothing, housing, furniture, and jobs for a few of the Holocaust survivors. The Greensboro Jewish United Charities, Inc., in conjunction with the National Refugee Committee, helped to settle Alice Fruh and her husband in Greensboro. It must be noted that while Mrs. Fruh left Germany in 1938, she still retains her accent.

The Refugee Committee . . . When we came in 1938 we lived there [Long Island] two years and I worked in Nassau Country Club . . . The Refugee Committee in New York and they sent us. We had a choice--going to Greensboro to start a chicken farm or we go to California and a farm. He [Mr. Fruh] would work outside and I would be in the house . . . Without knowing what, I decided to go to Greensboro. I didn't know what it was. So we said to Ben Cone . . . He settled us on the farm.²⁴

²⁴ Mrs. Alice Fruh, interview at the Blumenthal North Carolina Jewish Home, Clemmons, North Carolina, 28 December 1983.

The Greensboro Jewish United Charities, in the same year they helped to settle the Fruhs, 1940, gave \$5000 to help build the first Hillel House in Chapel Hill. Philanthropic efforts continued and a few Jewish women served as the first presidents, the first women presidents, or both, of various community wide organizations.

Mrs. Meyer Sternberger was the founder and president of the Guilford County Association of the Blind in the early thirties. Laura W. Cone was the first female president of Greensboro Community Chest during the 1930's and the first female to head the Greensboro Jewish United Charities in the 1940's. Women were making themselves known in Greensboro through their charity work and other endeavors.²⁵

The Greensboro Jewish community did not only help themselves, but they helped others as well. While efforts, mentioned previously, were made by the National Council of Jewish Women and other organizations, Jewish individuals left their mark on Greensboro as well.

Some men in the Jewish community served also as civic leaders in Greensboro. Eli and Jake Oettinger and Herman Cone, Sr. all served as president of the Greensboro Chamber of Commerce between 1930 and 1950. Sidney J. Stern, Jr. was

²⁵ For more information on women's accomplishments in Guilford County, refer to Paula Stahls Jordan, Women of Guilford County, North Carolina (Greensboro: Greensboro, Printing Company, 1979).

the first Jew to hold the office of president of the Greensboro Junior Chamber of Commerce in 1948. Sidney J. Stern, Jr. and A. Sol Weinstein were judges in Greensboro Municipal Court from 1940-1942 and 1942-1948 respectively. Jews were now entering politics in Greensboro and one man, Benjamin Cone, proved to be especially successful.

Benjamin Cone entered politics by becoming a member of the North Carolina House of Representatives in 1935-1937. Cone then served as a city councilman from May of 1947 to May of 1953, stepping down from 1949-1951 to serve as mayor of Greensboro. Mr. E. J. Evans was the Mayor of Durham, North Carolina from 1950 to 1961. For both Greensboro and Durham it was the first time either city had had a Jewish mayor. In addition to politics, Jews took an active interest in other civic areas.

Many Jewish men held memberships in civic clubs in Greensboro although only a few served as president of their organizations. Rabbi Fred I. Rypins, Eli Oettinger, Jake Oettinger, and Julius Cone all held the office of president of the Rotary Club between 1930-1950. Sidney J. Stern, Sr. had been president of the Civitan Club. Evidence, as to whether or not Jews holding these positions was a first in Greensboro, in North Carolina, or even in the South, was not available. However, the number of Jewish men who were leaders in Greensboro was unique. Jewish men's clubs had been established by 1950 in the temple and in the synagogue.

Despite the men's clubs, Jewish men continued to belong to civic clubs and participate in the leadership of the organizations.

Education has always been important to Jews, and Greensboro was no exception. The interest focused on education in the public schools. Bertha Sternberger and Flora Stern served on the Greensboro City Board of Education prior to 1930, and Sidney J. Stern, Sr. had sat on the Guilford County Board of Education. Higher education was also of interest to the Jewish community. Laura W. Cone sat on the University of North Carolina Trustee Executive Committee from 1934-1953 and also served for thirty years on the Bennett College Board. Jewish input into the public school educational system continued into the decades of the sixties, seventies, and eighties.

The Greensboro Jewish community remained very active during the thirties and forties. They introduced federated fundraising which influenced fundraising techniques for many organizations nationwide. Jewish citizens made their entry into elected political positions in Greensboro and demonstrated their ability to lead the city wisely. Earlier in the twentieth century, when a substantial Jewish community was emerging, leaders were more prominent members of Greensboro, i.e. the Cones and the Sternbergers. While these families were more well known so that their contributions were recognized, there were other Jews who

deserved acknowledgement of their efforts but went unnoticed. The dedication of these people and their contributions to Greensboro and the Jewish community during World War II brought with it the appreciation and recognition they so deserved.

The Greensboro Jewish community continued to give one hundred and ten per cent. The community by 1950 was roughly three hundred and twenty families strong, and there were now two congregations. The Jewish people of Greensboro were satisfying their needs both inside the community and in the city at large. Nationally the 1950's would bring breakthroughs in civil rights, which would concern the Jewish community and would affect Greensboro in the years that would follow--the sixties and seventies.

CHAPTER III
MOVING TOWARDS THEIR OWN
1950-1980

The Greensboro Jewish community continued to participate in city affairs throughout the decades following World War II. Jews experienced the same losses due to wars, Korea and Vietnam, and the same gains due to better economic times as non-Jews in Greensboro. They were subjected to the same major events in Greensboro history as other citizens. Like many in Greensboro, Jewish citizens were not aware of the Greensboro Four, school desegregation or the "Death to the Klan" march until stories appeared in newspapers and on television. The Jewish Community was no different from any other community that was a part of Greensboro. The concerns of the city were also the concerns of the Jewish citizens of Greensboro. The Jewish Community had been assimilated for decades and what was good or bad for Greensboro was good or bad for the Jewish Community.

Coming out of World War II and entering the decade of the 1950's Greensboro, just as the rest of the United States, was experiencing social and economic changes. The birthrate was still increasing, having begun upon the United States' entry into World War II. America's Baby Boom was in full swing. Families of three and four children were acceptable until the 1960's when overpopulation became an

issue. People had better diets and new drugs such as penicillin, and advancements in public health services and medicine were helping to prolong lives.

The second red scare was affecting the American people. McCarthyism had people walking on eggshells and whispering, making it safer to conform than to risk being accused of Communist activities. The scare soon died down and Blacks began to make headway in their efforts to obtain equal rights.

Civil rights and education walked hand in hand during the fifties. Brown v. The Board of Education, Topeka, Kansas in 1954 was a major breakthrough. The court ruled that public school segregation was unconstitutional under the Fourteenth Amendment. The South objected to federal aid on constitutional grounds and because it meant enforcing desegregation. The Civil Rights Act of 1957 provided further efforts toward equal protection under the law regardless of color, race, religion, or national background.

Jewish citizens in Greensboro, and across the country, who were familiar with Jewish history could identify with the denial of education and civil rights. Throughout Jewish history, especially European history, Jews had been prohibited from obtaining an education outside of their ghettos. Jews had not been recognized as first class citizens and therefore were not entitled to the same civil rights as most men. In the United States the Black replaced

the Jew as the second class citizen. Through the remembrance of their own history, Jews believed Blacks were entitled to the same liberties as white United States citizens.

In Greensboro the Jewish community backed the civil rights movement. While Mrs. Fannie Love had no idea what she had walked into at Woolworth on February 1, 1960, Mr. Arnold Schiffman sat on the Advisory Committee on Community Relations that dealt with the Greensboro Four and the sit-ins.¹ Many Jews supported civil rights, however like others in Greensboro when desegregation was enforced, many parents enrolled their children in the private Greensboro Day School. There were Jews in Greensboro who, like Rabbi and Mrs. Arnold S. Task, kept their children in public school because they "felt it was important to support and stick with the schools."²

In 1979 the shooting of five participants in the "Death to the Klan" march aroused the concern of the Jewish

¹"I went down to Woolworth and had a sandwich and a cup of coffee, and I didn't have any idea of anything like that [the sit-in] . . . I went down in the basement [where the lunch counter was located] . . . I never saw such a commotion in my life . . . right in the middle of it and didn't realize what was going on. Mrs. Fannie Love, interview at her home, Greensboro, North Carolina, 7 January 1984.

²Rabbi Arnold S. Task, interview at Temple Emanuel, Greensboro, North Carolina, 10 January 1984. Desegregation of the Greensboro Public Schools was begun in the Fall of 1971.

community through the identification of two Communist Worker Party members who had been killed. The two men killed were Jewish, however they had not affiliated with the Jewish community in Greensboro. They had come to the area as labor organizers for the textile mills in Greensboro among other things and had not permanently moved to the city. The Ku Klux Klan and the American Nazi Party have historically been anti Jewish organizations and just the existence of these groups has been a concern to Jews across the United States, not just in Greensboro.

The Greensboro Jewish community has experienced little or no anti-Semitism since its beginnings. There have been individual incidents. Rabbi Sincha Kling admitted that in his fourteen years at Beth David Synagogue the synagogue received two bomb threats. Each time the police were called in and no bombs were found. Police were unsuccessful in finding the guilty parties. Rabbi Edward Feldheim, current rabbi at Beth David Synagogue, said that at the old synagogue location on East Lake Drive someone, or some people, defaced synagogue property by painting swastikas on the doors and on the building. The police dismissed it as children's mischief. Since the inception of a Jewish community in Greensboro anti-Semitism has been almost non-existent and continues to follow that pattern. Work done inside and outside of the Jewish community, by Jews,

helps Greensboro to maintain its openness and acceptance of Jews.

Temple Emanuel opened its facilities to outside groups during the 1950's. Quakers used the sanctuary to hold Sunday services while they were building a new Meeting House. The religious school classrooms were used by the public schools when their own facilities were overcrowded. In 1958 a program for mentally retarded children, sponsored by the Greensboro public school system, occupied classrooms six days a week.³

The Temple has always rented out the whole facility to groups that have requested it. The Hebrew Academy, a school Jewish children attend to learn Hebrew after regular school hours, and the private Greensboro Day School were two such organizations which in the late 1950's and early 1960's were in need of a location and initially were permitted to use Temple Emanuel. These two groups later acquired permanent buildings to house their schools. Temple membership grew, however the facilities did not.

The Religious School wing added to Temple Emanuel in 1949 seemed to fill the need for more space for two decades. During this time the membership rose considerably. In 1952 the temple membership was 201; by 1972 there were 277

³Greensboro Daily News 19 January 1958, Sec. D, p. 12.

families. Temple Emanuel found a need to expand the facilities.

The Frazier property, adajacent to Temple Emanuel, was purchased in 1971 for temple expansion. The house on the property was known as "the Annex" and was used for religious school classes. Fundraising was later begun for the Ruth and Fred I. Rypins Religious School building. The Annex was demolished and construction on the new building was begun in 1978. In January of 1980 the Ruth and Fred I. Rypins Religious School building was in use while the formal dedication did not take place until March 30, 1980.

Likewise Beth David Synagogue, just prior to the seventies, found a need for expansion. Beth David Synagogue had been located at 610 East Lake Drive since 1949. In 1969 a separate education center was completed on property owned by Beth David Synagogue. The Kagan Building, named for schochet Napthali Kagan, housed the religious school for Beth David Synagogue. A complete move from the East Lake location to the property on Winview Drive took place a little over ten years later. A new synagogue was built with the Kagan Building as a wing. The new Beth David Synagogue held its first function on January 1, 1980 and in January of 1981 the syngogue was dedicated.⁴ The facility has proved to be very useful. Many organizations have held meetings

⁴Joyce Shuman, phone interview, 6 March 1984.

industrial kitchen facilities. The Kagan Building has been occupied by the religious school on Sundays while Monday through Friday, the Jewish Day School has been using the building.

The Greensboro Jewish Day School has been in operation for approximately fifteen years. The first ten years were nomadic ones. The school's location changed quite often until 1979 when the school found a permanent home at Beth David Synagogue. The Greensboro Jewish Day School, an independent organization, has been using the synagogue facilities. The school, pre-school through sixth grade, has had an enrollment of roughly fifty students a year, meaning that twenty-two percent of all Jewish children are enrolled in religious school.⁵ The Greensboro Jewish Day School fulfills the same requirements as public grade school while giving students a more intense education in Judaism. Jewish children were learning about their heritage, one that included a love for the temple and philanthropy. These children were able to learn about this love and philanthropy in school as well as by observing their own parents taking an active part in the temple!

⁵Susan Clark, principal of the Greensboro Jewish Day School, interview at Greensboro Jewish Day School, Greensboro, N.C., 28 February 1984.

synagogue and in organizations such as the National Council of Jewish Women, Hadassah, and ORT.

The sisterhoods of both Temple Emanuel and Beth David Synagogue fulfill their function very well. They assist their respective congregations in the functioning and maintenance of their facilities. Each sisterhood raises money to be put back into the congregation. The money is used to do everything from purchase books for the religious school to renovating the kitchen area of the facility. The sisterhood is a vital part of the congregation.⁶ Without the sisterhood, the responsibility of the temple/synagogue would fall exclusively on the congregation executive board members and the rabbi.

In 1968 the Temple Emanuel Sisterhood went beyond their in-house temple activities and joined the First Presbyterian Church and Holy Trinity Episcopal Church in organizing The Fisher Park Community Program. Mrs. Herbert S. Falk, Jr., one of the original executive board members, wrote

The more specific purpose of our organization was to make these three congregations sensitive, vital, and supportive to and of the needs of the people in the congregations' changing neighborhood, and the

⁶See Appendices V and VI for Temple Emanuel and Beth David Past Sisterhood Presidents.

total commitment of the three ⁷groups working together was for a common cause.

The Fisher Park Community Program, still in existence, has been very successful.

The Fisher Park Community Program sponsored Read-A-Loud Programs in all the classes at Moore and Porter schools to encourage children to read by making reading fun. Also sponsored was a tutoring program for reading. Volunteers from all three congregations took part in the programs. There was a breakfast program established by the Fisher Park Community Program which fed children five days a week at two schools. The winter recreation program began in the facilities of the three congregations. The program grew and the Fisher Park Community Program found it necessary to associate with the Hayes-Taylor YMCA.

The Fisher Park Program bought and paid for 60-80 memberships for children who attended our after-school program Monday through Friday for instructional swimming ⁸and other recreational activities at the Y.

There is also a summer program which has grown over the years. The three congregations have worked and grown together since the inception of the Fisher Park Community Program. The congregations jointly sponsor civic and

⁷Letter to the nominating committee for model of the year, Commission on Social Action of Reform Judaism, Union of American Hebrew Congregations, written by Mrs. Herbert S. Falk, Jr., 31 July 1979.

⁸Ibid.

educational programs open to the public, besides hosting other similar programs for each other.⁹

The Men's Club at Beth David Synagogue and the Brotherhood at Temple Emanuel have been in existence since the late forties, early fifties. Both groups have had the same function at their respective congregations. Similar to the sisterhood, the men's organizations raise money for the congregations and also host lectures and educational programs. The Men's Club and the Brotherhood have always been less noticeable than the sisterhoods. The invisibility of the men's groups can be attributed to the fact that most men must work for a living and do not have much time for leisure.¹⁰ More recently the sisterhoods have lost some of their active members to the work force. Nevertheless, philanthropic groups within the Jewish community continued to be active.

The National Council of Jewish Women (NCJW) Greensboro chapter continued to make headway from the 1950's up through the 1980's. The Council held New American English classes for newly arrived immigrants to the Greensboro area. Mrs. Fred Rypins was the planner and

⁹ Mrs. Rodna Hurewitz, phone interview, 6 March 1984.

¹⁰ See Appendices VII and VIII for Temple Emanuel Brotherhood Past Presidents and Beth David Synagogue Men's Club Past Presidents.

supervisor for the New American English classes. Mrs. Rypins was known for using a Sears & Roebuck catalogue to help teach English. The Greensboro Council Woman, a publication for the NCJW, printed these deeds and efforts of the Council. One story in the February 1953 issue was about a teacher, Harold Suits, who was left paralyzed from an automobile accident. Suits was in St. Leo's Hospital unable to do much of anything to pass the time. It was remembered that a book projector, owned by the Council, was at St. Leo's and in working order. With the book projector, Suits was able to read while flat on his back. Council sent the projector with Suits when he was discharged from the hospital.

NCJW forged ahead into the sixties with their Council House Day Care center. It was the first day care center to be located within a public housing project. By 1965 Council had opened a third day care center. The United Day Care services were incorporated in 1967 and in 1969 five day care centers were in operation. Joanne Bluethenthal, a member of NCJW, was a force behind receiving funding from the United Way for the day care project. Council sponsored Women in Community Action, Release Time for teachers, and the auxiliary for the North Carolina Jewish Home. One of the most exciting programs instituted by the National Council of Jewish Women was their Mobile Meals, introduced in the 1970's. The project entailed delivering one hot meal a day

to homebound elderly people, and the program is still in operation today under the same name.

Hadassah, founded in 1912, has had a three fold objective: to "raise the standard of health in disease-ridden Palestine; to encourage the development of Jewish life in America; and foster the Jewish ideal,."¹¹ The object has always been to educate, inform and entertain. Hadassah is the largest womens volunteer organization in the United States with approximately three hundred and seventy thousand members.¹² The major activities, nationally, have been to raise money to fund hospitals and youth activities. For the third consecutive year a woman-to-woman program, which focuses on women's issues, has been sponsored. Since 1976 Greensboro Hadassah chapter's largest fundraiser has been gift wrapping packages from Thanksgiving to Christmas at the Four Seasons Mall.¹³

ORT is another Jewish women's organization which has a chapter in Greensboro. ORT was originally founded in 1880 in Russia. ORT was established in the United States in 1922 and stands for the Organization for Rehabilitation through Training. The goal of ORT was "to provide the greatest gift

¹¹The Standard Jewish Encyclopedia, 1958 ed., s.v. "Hadassah."

¹²Shuman, 8 March 1984.

¹³Ibid.

one can give to man: The opportunity to build and live one's own life with dignity by being productive, self supporting and skilled."¹⁴ ORT's goal has been obtained through providing Jewish students with vocational and technical schools throughout the world.

The Greensboro chapter is a chapter at large because there are no other chapters in the area. ORT in Greensboro has not operated the way other chapters have. The organization does not have representation on community councils.

We support the national organization through our fundraising, and have established a rapport through tours and contributions to the Weaver School ^{is}₁₅ Greensboro which is an enrichment high school.

The chapter has been making appeals through programming and education, but the organization has been struggling in Greensboro. There has been a lessening of volunteerism.¹⁶

Organizations have had a great challenge in the Greensboro Jewish community. Organizations that have come to Greensboro within the last ten to fifteen years have had

¹⁴ ORT pamphlet. "The ORT Woman of the 80's, Eight Flames of Life." (n.p., n.d.)

¹⁵ Letter from Renee Silver to Karen Goddy, 12 March 1984.

¹⁶ Renee Silver, phone interview 6 March 1984. In addition, according to Silver the Greensboro chapter of ORT has a membership of almost two hundred women although only twenty to twenty-five percent are active.

to deal with those in the Jewish community who have felt that there are too many organizations in the city and that the Jewish women have spread themselves too thin among the organizations. This is due in part to the size of the Jewish community in Greensboro. No accurate count of Jews in Greensboro has been made, but there are roughly nine hundred to one thousand Jews in the city. The Greensboro Jewish community, despite the many organizations within its midst, has come together in times of need.

The Six Day War in 1967 and the Yom Kippur War in 1973 triggered a positive reaction from the Greensboro Jewish community. In 1967 a community meeting was held with a tremendous turnout, and a meeting was held again in 1973. The community was able to express its concern for Israel through the United Jewish Appeal. The Greensboro Jewish community has always been a generous fundraising community, especially during a crisis. In addition to the community meetings, citizens wrote letters to the editors of the newspapers and concerned themselves with educating the general public about the issues connected with each of the Israeli wars.

The Jewish community has been very concerned about Israel's well being. Many of Greensboro's citizens have traveled to Israel. In January of 1969, the Jewish communities of the triad sent their rabbis to Israel with

others members of the communities.¹⁷ There appeared to be no Zionist Movement in Greensboro. Rabbi Arnold Task said, "The efforts to raise money on behalf of Israel cannot be classified as really a Zionist movement. Its recognizing the need to care for fellow Jews."¹⁸

One way the Jewish community of Greensboro continued to care for fellow Jews was through the Jewish United Charities. The Greensboro Jewish United Charities continued to serve the community, Jews elsewhere in the United States, and abroad throughout the fifties, and sixties. Sherman Harris, Executive Director of the Greensboro Jewish Federation, said the turning point was 1967 and the Six Day War.¹⁹ Harris explained that up until 1967, Jews in America had felt guilty about not doing enough for their brethren, hence the fundraising efforts by the Federation, previously known as the Jewish United Charities. The Six Day War turned guilt to pride and with the new identity came greater

¹⁷ Task, 10 January 1984.

¹⁸ Ibid. The Zionist movement was a movement to secure the Jewish return to the land of Israel. This was based on the assumption that Jews are a people or nation, unwilling or unable to assimilate themselves into other cultures. These people wished to retain their identity as a national community.

¹⁹ The Greensboro Jewish United Charities and the Greensboro Jewish Federation are names for the same organization and are used interchangeably. Sherman Harris, executive director of the Greensboro Jewish Federation, interview at Greensboro Jewish Federation, Greensboro, North Carolina, 1 March 1984.

responsibility. Fundraising efforts escalated as did the power of the person or persons who appropriated funds. Harris spoke of the trust given to those leaders who decided to whom funds were given and how much they received. The trust has been there or the Federation would not still exist. Many businessmen had served as chairman of the Greensboro Jewish United Charities. The position had been a voluntary one, but by 1972 the community felt the need for a professional.

The Greensboro Jewish United Charities became the North Carolina Triad Jewish Federation, including representatives from the Winston-Salem and High Point Jewish communities. The Federation was doomed from the beginning. The structure was weak. There was one director to oversee a triad board consisting of representatives from each city. In addition to the triad board, there were individual boards in each city. The greatest factor for failure however was that each city raised money individually. The job was too large for one man, professional or not. Each city was different, each had dissimilar needs and each had raised unequal amounts of money. Nevertheless the Triad Jewish Federation tried to make it work. Later Winston-Salem and High Point dropped out and by 1980 the Federation became the Greensboro Jewish Federation and Sherman Harris its executive director. Harris commented that the quality of

leadership in the Greensboro Jewish community has made the difference, and that the Federation ranks at the top of small city federations.²⁰

The Greensboro Jewish community continued to take an active part in civic activities in Greensboro in the fifties, sixties, and seventies. Benjamin Cone continued to serve Greensboro after he had left the office of mayor in 1951 and the city council in 1953. Cone was president of the Greensboro Community Chest in 1954 and again in 1957-1958. (By 1957 the Community Chest was the United Way.) Cone did not stop. He was president of the Children's Home Society from 1960-1965, and in 1973 the Greensboro Chamber of Commerce recognized Cone, and his service to the city, by awarding him the Distinguished Citizen Award.

Ceasar Cone, II was the president of the Greensboro Chamber of Commerce in 1954. Cone also sat on the Greensboro High Point Airport Authority from 1942 until 1967. Stanley Frank too, took a seat on the Greensboro-High Point Airport Authority in 1962 and is still serving. Frank was president of the Chamber of Commerce in 1973. As for the Jr. Chamber of Commerce, Dick Forman and Henry H. Isaacson both served as president in 1966 and 1967 respectively.

²⁰Harris, 1 March 1984.

Civic clubs remained a part of Greensboro Jewish citizens activities. Dr. Sidney F. LeBauer served as president of the YMCA for three years in the early 1960's, and LeBauer had also been president of the Civitan Club. Norman Block and David Helberg were leaders in the Kiwanis Club. Jewish citizens in Greensboro put their efforts into a variety of civic needs.

Jewish citizens continued to take an active part in education in Greensboro. Roughly the same time Louise Falk was serving on the Board of Trustees for the University of North Carolina at Greensboro, Joanne Bluethenthal served on the Greensboro Board of Education, 1974-1982. Bluethenthal has been involved in many educational activities. She was the first chairperson of the Lay-Professional Advisory Committee established by the Greensboro Board of Education. Bluethenthal also helped develop Social Service Seminars for high school seniors. In another area, Bluethenthal was the first woman to sit on the Greensboro Housing Authority Board. Bluethenthal was awarded the Nat Greene Award for community service by the Greensboro Chamber of Commerce during the seventies.²¹

The cultural growth made during the decades of the seventies and eighties has been tremendous. The Jews in

²¹ Nat or Nathaniel Greene was mentioned on page thirteen in reference to the naming of Greensboro.

Greensboro took an interest in the arts. Mr. and Mrs. Herbert S. Falk, Sr., were, Mrs. Falk still is, very active with the Weatherspoon Gallery. In 1946 Mrs. Falk (Louise) was trying to find people to sit on the Board of Directors for the Gallery. Mr. Falk said yes, and after that he could not do enough for the Gallery.²² While involved with the Weatherspoon Gallery, individuals such as Sheldon Morganstern helped the Eastern Music Festival take on a new prominence in the 1970's. The Jewish community has always made efforts to enlighten the non-Jewish community as to Jewish history, beliefs, and ideals and cultural events such as guest lectures has been one way to reach the public. The Temple Emanuel Brotherhood sponsored a guest speaker, Simon Wiesenthal, in 1976. Held at War Memorial Auditorium, over 1400 people attended the event. Another major speaker was Elie Weisel. These speakers discussed the Holocaust, their lives and the effects the Holocaust had on them. Rabbi Arnold Task, of Temple Emanuel, has taken a very active part in the city by serving on the Human Relations Commission and similar organizations. His efforts, since his arrival in 1968, have enabled the Jewish community and himself to retain the respect they have received throughout the years.

²² Louise Falk, phone interview, 6 March 1984.

What has changed in Greensboro has been the Jewish social pattern. The social pattern of the Greensboro Jewish community had remained consistent until the 1970's. The community then began to move towards their own, socializing with other Jews almost exclusively and insisting that their children do the same. Some Greensboro Jewish citizens felt the community had always followed this social pattern, while others felt that the Jewish community had never preferred Jews to non-Jews. One can only speculate as to why the community became clannish. Historically, Jews in Europe had been clannish because they had been forced to live together, i.e. in the ghettos of Europe, or because there was safety in numbers and there was no danger of being ostracized by the community for being Jewish. In the United States there were other explanations for Jewish clannishness. Jewish immigrants, coming to America by the thousands between 1880-1920, tended to settle in their port of entry, in most cases New York City. The New York Jewish population increased immensely. More recent Jewish immigrants, post 1900, settled in neighborhoods already occupied by Jews, thus making it easier to survive without knowing English. Many immigrants learned only limited use of the language or depended on their children to speak English for them. Greensboro did not hold true to the social pattern in the early twentieth century.

Rabbi Arnold Task attributed the early social pattern

of the Jewish community to the population of Greensboro and the Jewish community. The population of both increased considerably between 1920 and 1930.²³ Greensboro had had a population of 19,861 in 1920 but by 1930 it was a thriving city of 53,569. Temple Emanuel increased its membership as well, but by a smaller percentage. Membership stood at fifty in 1922 and increased to seventy-seven by 1925, but in 1948 temple membership stood at one hundred and sixty-six.²⁴

The "second generation indifference" did not affect the Greensboro Jewish community as it did larger areas.²⁵ Many of these second generation Jews lived in large cities

²³Greater Greensboro, the physical expansion of the city which took place in 1923, was discussed in Chapter I.

²⁴The availability of information pertaining to the population of the Greensboro Jewish Community is limited. There is no count readily available by any organization. The Temple and the Synagogue can offer membership figures, however there are Jews in the community not affiliated with a religious congregation.

²⁵In American Jewish history, there was what has been called the "second generation indifference" during the 1920's and 1930's. Second generation American born Jews were breaking away from their heritage. While seeking to cut off their ties with the past, their language (Yiddish), and old world ways passed down from their parents and immigrant grandparents were not used and therefore were forgotten. However these second generation Jews continued to marry other Jews, to socialize primarily with other Jews, and continued to retain memberships in synagogues/temples, B'nai B'rith Lodges and the YMHA (Young Mens Hebrew Association).

where Jews made up ten to forty-five percent of the population. In smaller cities and towns attitudes did not always follow the pattern of larger cities.

The elders in the Greensboro Jewish community boasted that they had always had as many non-Jewish friends as Jewish ones. It was also true that while some Greensboro Jewish leaders intermarried they did not turn their backs on Judaism. They did not insist their spouses convert to Judaism or raise their children as Jews. This made for an interesting and productive Jewish/Gentile relationship in Greensboro.

The city's population continued to grow and by 1960 Greensboro had surpassed Winston-Salem in population.²⁶ As the Jewish community grew, so did the needs of its members. The significance of one's roots and of being with people of similar backgrounds, religious or ethnic, became more important. The latter need of a similar background was also a major point for those moving to the area who knew no one

²⁶Census figures for Greensboro and Winston-Salem:

	Greensboro	Winston-Salem
1950	74,389	87,811
1960	119,574	111,135
1970	144,076	132,913
1980	155,642	131,885

U.S., Department of Commerce, Bureau of the Census, United States Census of Population: 1962, vol. 1, Characteristics of the Population, pt. 35, North Carolina; U.S. Department of Commerce, Bureau of the Census, United States Census of Population: 1980, vol. 1, Characteristics of the Population, pt. 35, North Carolina.

living in the city.

Jewish families that settled in Greensboro in the late 1960's and 1970's had primarily come from Jewish communities that were very active. Jews from other communities had participated in temple/synagogue organizations like Sisterhood and Men's Club. They may have also been involved with Jewish organizations such as ORT, NCJW, B'nai B'rith, Hadassah, etc. These people felt the need to continue the participation they had known in other communities. Another vantage point was that of the Jew who moved to Greensboro from a large Northern city, i.e. New York City. While living in New York there was no need to make an effort to socialize with Jews since the area was heavily Jewish in population. Jews in areas like New York were taken for granted. Not until Jews moved from New York to Greensboro, or any other small city, did it make a difference. The third migration came from cities smaller than Greensboro with barely visible Jewish communities. The move to Greensboro for many of the above mentioned communities brought out the same need in all of them, the need for themselves and their families to lead active Jewish lives. To many this meant almost exclusively socializing with Jews.

Entering the eighties the Greensboro Jewish community, if its social pattern is to continue to change, must remember its history of interaction with the rest of

the city. Many of the Greensboro Jewish leaders of the past are no longer alive. The new leaders must help to maintain the relationship that the Jewish community has had with the non-Jewish community in Greensboro. Many of the new leaders have lived in Greensboro for less than a decade and are not aware of the rich Jewish history in Greensboro. The Greensboro Jewish community must not lose sight of their goals, nor should they forget their accomplishments or contributions of the past. A museum or exhibit area would enable the Jewish community to take a look at itself, its unusual history, and its contributions to Greensboro.

CHAPTER IV

A FUTURE FOR THE PAST

The Greensboro Jewish community has played a considerable part in the city's twentieth century history. Jewish contributions to Greensboro are not as apparent today as they were prior to the seventies. The Jewish community has been drifting away from city activities and has been pouring all its efforts into itself. While there are a few Jews who participate in Greensboro civic affairs, the numbers cannot compare to the numbers of participants prior to the sixties. The Greensboro Jewish history is being forgotten. There are many Jewish citizens unfamiliar with the rich history of the Jewish community and its contributions to Greensboro, which have been presented in Chapters I through III. The preservation of the Jewish history of Greensboro is a need recognized by only a few.

There is a need to preserve and interpret the heritage of the Greensboro Jewish community. Many of Greensboro's Jewish citizens today are from other areas of the country. They are influencing the changes in social patterns among Jews as is discussed in Chapter III. Natives and non-natives alike are unaware of the history of Jewish participation and acceptance in Greensboro. If Jews want the acceptance to continue then they must learn the Greensboro Jewish history and take an active interest in

preserving it. An exhibit area, with displays changing monthly or so, would be a reinforcement of the Greensboro Jewish community history.

Rabbi Arnold S. Task is one of the very few who recognize the need for a museum and tried to do something about it. Rabbi Task identified a room which could be an exhibit area where artifacts, photographs, and documents pertaining to the history of the Jewish community might be displayed. The room, located in Temple Emanuel behind the main sanctuary, is currently only used by grooms before marriages held in the sanctuary and by Jewish adult education classes which are small in size and are conducted in a relaxed atmosphere. Objects presently in the room include: two couches, three to five chairs, wall to wall carpeting, a free standing full length mirror, built-in bookcases along two walls, the 1910 cornerstone from Temple Emanuel's old Lee Street location, a picture of Emanuel Sternberger (Temple Emanuel's first president), and a file cabinet which holds the Temple Emanuel archives.

Currently the archives contain not only records of temple activity but it also holds correspondence related to Jewish organizational involvement and information pertaining to the fiftieth anniversary of Temple Emanuel in 1958. The temple executive board meeting minutes, from 8 February 1908 to 7 April 1925, are on file. There are a few copies of the orginal minutes and one typed copy. The meeting minutes of

the National Council of Jewish Women, NCJW (formerly the Ladies Aid Society), from 1916-1932, the temple Sisterhood 29 October 1930 through 18 May 1936, the Council-Sisterhood 5 May 1941 through 7 October 1946, and again the Sisterhood October 1946 through May 1952 are also located in the archives. In addition to meeting minutes, there is correspondence in reference to the temple building Fund, the United Jewish Campaign, the American Joint Distribution Committee, the United Palestine Appeal, the Emergency Committee on Jewish Refugees, B'nai B'rith Organization, and the Anti-Defamation League all between 1922 and 1925. There are letters, newspaper clippings and speeches from both the fiftieth and seventy-fifth anniversaries of Temple Emanuel, and there are also photographs. Dr. Donald Cone, temple member and amateur historian, put the archives in some order, but the records need to be arranged in chronological order making things much easier to find. After Dr. Cone straightened up the archives, a boy scout went through each file drawer and made a list of the contents found in the drawer. The list was then placed in the front of each drawer. With the current archives, only one room is needed.

A museum for the Greensboro Jewish community needs no more than one room for exhibits. Presently what has been collected, photographs and documents, could not fill up more than one room. In addition this proposal envisions that no more than three to four exhibits would be on display at one

time. Because of the limited amount of space in Temple Emanuel, it is imperative that the exhibit area be fitted into one room. In the future if the temple needs to expand its facility, then a room could be included solely for museum purposes.

Museums vary in their usage. Some museums deal specifically with art, natural history, or science etc., while others are a hodgepodge, exhibiting a little of everything. Recently smaller local museums have become popular just as memberships in the American Association of Museums (AAM), the National Trust for Historic Preservation and the American Association for State and Local History (AASLH) have increased. A Greensboro Jewish community museum would specialize in the history of the Jews in Greensboro and their contributions to the city. The museum would cover all aspects of Jewish life in traditional Jewish history and in Greensboro and would record citizens' participation in business, the professions, the community, and in philanthropic projects. Each topic would be researched carefully and then exhibited in an informative but entertaining way. Currently the lack of objects for display hinders the naming of the exhibit area a museum.

The definition of a museum, given by the American Association of Museums, is

an organized and permanent nonprofit institution, essentially educational or aesthetic in purpose, with professional staff,

which owns and utilizes tangible objects, cares for them, and exhibits¹ them to the public on some regular schedule.

A museum for the Greensboro Jewish community would not be an official museum with accreditation, at least not right away. Given the contents already included in the Temple Emanuel archives a museum may be too much to ask for. However the possibility exists that objects may be located and that the objects, such as clothing, religious objects, etc., would be added to the documents, photographs, and correspondence already available. A single room to display the collection may be enough for the Jewish community at this time.²

A museum would still require a staff to organize and catalogue the archives and also design and set up exhibits on Greensboro Jewish history. A volunteer staff with one person in charge would be adequate, with consultations periodically with a museum professional. A committee consisting of members of Temple Emanuel, Beth David

¹Marilyn Hicks Fitzgerald, Museum Accreditation: Professional Standards (Washington, D.C.: American Association of Museums, 1973), pp. 8-9.

²For addition information on museums and their operation: Edward P. Alexander, Museums in Motion: An Introduction to the History and Functions of Museums, (Nashville: American Association of State and Local History, 1979); G. Ellis Burcaw, Introduction to Museum Work, (Nashville: American Association for State and Local History, 1975); Ralph H. Lewis, Manual for Museums, (Washington, D.C.: U.S. Government Printing Office, 1976); and Arminta Neal, Help! For The Small Museum: Handbook of exhibit Ideas and Methods. (Boulder, Colorado: Druett Publishing, 1969).

Synagogue, and Jews in Greensboro not affiliated with a congregation could oversee the history room by outlining the project, soliciting and retaining funds, properly allocating the funds, and making the overall decisions pertaining to the history room. However before a committee can be created, the community must be made aware of the project.

The history project should be for the entire Greensboro Jewish community. Efforts must first be made to notify the community and appeal for help. Both congregations send news letters to their members providing a perfect means for recruiting interested persons. For those Jews not affiliated with Temple Emanuel or Beth David, information can be circulated by word of mouth, in the Greensboro News and Record, and by announcements made in history classes at the universities in the area. Already existing historical organizations, such as the Greensboro Historical Museum should be contacted for advice and assistance. After interested people are found, a committee can be elected and volunteers can be gathered. The greatest problem facing the project is funding.

Money is a necessity in the establishing of a museum and in the preservation of its collection. The project is considered a luxury, and there are other areas of the congregations which are in need of funding. However the possibility of acquiring money for the exhibit area does

exist. If people in the community are persuaded of the need for the project then three possibilities exist: one, that citizens will financially support the project; two, citizens will give or loan objects and documents of historical value to the museum; and three, there will be people who will volunteer their time to establishing and running the museum. If at a later date the exhibit area is accredited, grants could be sought through local and national foundations. After funding is received from inside and outside of the Jewish community, the current contents of the archives should be organized and preserved. Photographs, documents, and records all need careful treatment.

The preservation of photographs and documents is very important and will always run into some expense.³ The temperature and the humidity of the room in which the photographs are located should remain constant. Color prints and slides tend to fade and even black and white photographs deteriorate. A good setting is 65°-70°F and the humidity level no more than fifty percent. Higher temperatures and humidity lead to accelerated damage to photographs.

³Additional information on photograph preservation can be found in: John Hedgecoe, The Photographer's Handbook, (New York: Alfred Knopf, 1978); Robert A. Weinstein and Larry Booth, Collection, Use, and Care of Historical Photographs, (Nashville: American Association of State and Local History, 1977); and The American Association of State and Local History publishes History News Technical Leaflets which contain up-to-date information.

All photographs, after being identified and catalogued, should be put into separate acid-free folders.⁴ Copies of photographs can be put in acid free storage boxes with index numbers on the outside of the box for accessibility. All should be stored in steel cabinets. These suggestions are for the protection of the collection. Slides should also be stored properly in boxes after indexing. Negatives should all be in individual jackets or envelopes.

The storage area should be free of materials like fresh paint, cleaning supplies, etc. that give off harmful fumes. Air in the storage area should be filtered to protect the collection from dust and gasses that can contribute to the deterioration of the collection.

While cataloguing and storing the collection immediate problems should be dealt with. Torn photographs should be replaced if there are not already copies in the collection. Photographs already dry mounted should be put in transparent or plastic jackets and then stored. The photographs should be examined from time to time to replace fading slides and damaged photographs.

Documents must be cared for in much the same way as photographs. They should be checked for deterioration and

⁴Cataloguing, indexing, and accessioning will be discussed later.

xerox copies of the documents should be made. Even a transcription should be made if the handwriting is difficult to read. Both the originals and the copies should be kept in acid free folders and acid free document boxes for storage in a cabinet or on an open shelf. In the document boxes the papers can lie flat instead of standing on edge. The contents of the Temple Emanuel Archives should be preserved and catalogued.⁵

Cataloguing the collection is tedious but necessary for the museum project. The documents and photographs already in the possession of Temple Emanuel should be catalogued in those classes of photographs and documents and then subdivided by subject, including cross referencing whenever necessary. The idea is to classify the information in as many subject categories as possible thus allowing researchers to acquire as much information as is available. When cataloguing the collection one should include:

- a. a catalogue number
- b. an accession number if available
- c. the classification of the item
- d. the object itself
- e. where the object was located
- f. a physical and historical description

⁵Ralph H. Lewis, Manual for Museums, (Washington, D.C.: U.S. Government Printing Office, 1976), pp. 60-112.

- g. the date when received
- h. who it was received from
- i. how it was acquired
- j. its value if possible
- k. the item's present location
- l. who identified the object
- m. the cataloguer
- n. the date of the removal of the item, if a loan.⁶

If not all of the above mentioned cataloguing procedures can be answered then only enter in the catalogue what is known. For what is currently in the Temple Emanuel archives not all information is available. Besides cataloguing the collection, it should be indexed for easy access.

The index cards, of which there should be more than one copy, should contain an accession number, a catalogue number, any cross references in cataloguing and a brief description. The index should be kept separate from the collection and used just like a card catalogue in a library. The cataloguing and indexing is a time consuming project but it must be done. The cataloguing and indexing should be completed before going to the Jewish community in search of

⁶Ralph H. Lewis, Manual for Museums, (Washington, D.C.: U.S. Government Printing Office, 1976), pp. 150-155; Burcaw, Introduction to Museum Work, pp. 84-89.

photographs, manuscripts, and other documents to add to the collection. The archival collection should be catalogued and indexed first, making the accessioning and cataloguing of new objects much easier. Since the process is so time consuming, the procedure should be started as soon as possible, leaving more time to catalogue incoming objects for the collection.

When the museum begins to receive accessions from the community, an acknowledgement by the museum to the donor or lender will have to be made.⁷ A record will also have to be kept of all accessions. The record will include the date received, a description, who it was received from, if it was a gift, loan, etc., and a catalogue number. The accessioning, indexing, and cataloguing can be as difficult or as easy as one wants to make it. The easier the method, the faster the process is to comprehend and to use.

The following ideas are presented as possible exhibits for the museum of Greensboro Jewish history. The suggestions would adapt to the structure of the present room set aside for the project. A graphic demonstration of Jews in Greensboro can be presented in the form of a chart, comparable to a family tree. Charts can be made of Jewish interests in business, religion and civic events through Greensboro history in addition to traditional Jewish

⁷Lewis, pp. 21-31.

history. Also photographs, documents, and objects such as clothing, instruments, furniture, etc. can be exhibited pertaining to Jewish interests mentioned above. Another exhibit could focus on the founders of Temple Emanuel and Beth David Synagogue, again with photographs and biographies. The exhibit could be visual (pictures) and audio (a tape recorder with spoken biographies of the founders of the temple and the synagogue). The same could be done for Jewish philanthropic organizations.

In May of 1983 the Greensboro Historical Museum presented an exhibit about the Holocaust and survivors living in the Greensboro area. Rabbi Task currently has the exhibit in storage and wants it on permanent display in the exhibit area. While the museum and its exhibits will be quite challenging, the biggest problem will be keeping people interested.

Temporary exhibits need to be changed monthly. A month is enough time for a community to see the exhibits presented in one small room. Traveling exhibits pertaining to Judaism are available through the Hebrew Union College in Cincinnati. Children can be involved through their religious school classes. Each grade can present an exhibit on each Jewish holiday, appearing the same month as the holidays. Religious school children could research their own family histories and make family trees to exhibit in the

museum. Since the exhibits will have to be planned at least three months in advance, public interest can be aroused by placing a riddle or a puzzle in the temple and synagogue newsletters two to three months prior to the exhibit. The Jewish community can be reached through many creative ideas. Above were just a few rough ideas.

The Greensboro Jewish Community museum would serve not only the Jewish community but the non-Jewish community as well. Opened to the public, the history room would give others exposure to Judaism that many Gentiles never receive. The room would also serve as a research center for Greensboro Jewish History. The museum can share and learn from other surrounding museums. The history room can receive consultations from accredited institutions such as the Greensboro Historical Museum and Morehead House.

The history of the Jewish community in Greensboro is very important, not only in city and state history, but in the history of the South as well. The Greensboro Jewish community history is relatively young--twentieth century history, which means it should be easy to obtain. A few of the elders are still alive and oral history can be acquired by talking with the elders about the history through their experiences eighty to eighty-four years ago. First things first, the community should be made aware of the museum proposal. All those interested should be invited to participate and then cataloguing and indexing should begin.

The project should take at least six months to a year for doing all the preliminary work plus planning, researching, and roughly putting together exhibits for at least three to six months so that those running the museum can stay ahead of the necessary tasks.

The Greensboro Jewish Community, since the beginning of the twentieth century, has taken a very active part in the growth of Greensboro. The Cones and the Sternbergers established Greensboro as a major textile city in the South. Other Jewish citizens led the Jewish community in community growth. While Greensboro, High Point, and Winston-Salem's Jewish communities were begun roughly about the same time, Greensboro's community has made a significant impression on the city. High Point and Winston-Salem may have a few individuals who stand out, but their communities on the whole have not been a driving force in their respective cities.

There are approximately ten thousand Jews in North Carolina, the largest concentration of Jews located in Charlotte, followed closely by Greensboro since 1970.

Through the history of the Greensboro Jewish Community many individuals have taken their places on city and college school board, the city council, the Chamber and Junior Chambers of Commerce, and in many civic clubs and organizations. It appears more evident that since the 1970's fewer Jews in Greensboro have gotten involved in

government and civic affairs, but have placed more emphasis on their own community. The change in social pattern has contributed to the swing from city at large to community.

With the changes occurring in the Jewish Community, their social pattern and their directed energies in their community, they must be reminded of the rich Jewish heritage in Greensboro. Although the community is only eight decades old, many of the Jewish community's contributions have been recognized. There are streets in Greensboro named after the Blumenthals, the Cones, the Oettingers, the Sternbergers, and the Sussmans (although the city spells it Sussman) to name a few. There are two public schools Ceasar Cone, and Sternberger School named for Jews. Donations to educational institutions produced Laura Cone Hall at Bennett College, Sternberger Auditorium at Guilford College, and Cone Ball Room, Cone and Weill Residence Halls and the Rosenthal Gymnasium at the University of North Carolina at Greensboro. Greensboro also has a Cone Ball Park, a Sussman's Playground, and a Sternberger Park. Through dedication to city and community, Jews in Greensboro have helped to build libraries and other buildings. The Greensboro Jewish community should realize how important their history is and preserve it through the establishment of a museum.

A history museum would be a reminder of the Jewish heritage in Greensboro. It would also help to remind the community to not cut off its ties with the city. It may

have only been individuals who were recognized for their civic work, but if those important individual efforts are not reinforced to the Jewish community, there will not be Jewish individuals interested in taking part in civic activities in the future. The Jewish Community could totally withdraw from any involvement outside its own community. Like a balancing act, the Greensboro Jewish community while changing its social pattern to fit its present needs, must keep the past in mind to help balance their needs within the community and their participation in the city at large. The Jews in Greensboro established themselves and worked to make themselves a part of Greensboro.

One cannot even speculate as to what kind of city Greensboro would be if Jews had not played such a large part in its growth in the twentieth century. Greensboro has itself to thank for encouraging early Jews such as the Cones and the Sternbergers to establish their mills in the city, and for accepting the Jews who chose to settle in the city so graciously. The Jewish experience in Greensboro has been unique, one of respect and admiration of both Gentiles and Jews. Regardless of the past, present, and future needs of the Jewish community, if the community remains aware of its history in Greensboro, the unprecedented relationship between the city and Jewish community will survive.

APPENDIX

I

Temple Emanuel Past Rabbis

Rabbi G. Mendelsohn	approx. 1908-1910
Rabbi Louis Engelson	approx. 1910-1914
Rabbi J. Friedlaender	approx. 1914-1916
Rabbi Simon Cohen	1916-1917
Rabbi Montague Cohen	1918-1919
Rabbi Max Kauffman	approx. 1924-1925
Rabbi Milton Ellis	1925-1930
Rabbi Frederick Rypins	1931-1958
Rabbi Joseph Asher	1958-1968
Rabbi Arnold S. Task	1968-present

APPENDIX

II

Beth David Synagogue Past Rabbis

Rabbi Meyer Engel	1946-1947
Rabbi Benjamin Sincoff	1947-1950
Rabbi Myer Schwartzer	1950-1951
Rabbi Simcha Kling	1951-1965
Rabbi Bernard Spielman	1965-1968
Rabbi Herschel Brooks	1968-1972
Rabbi Edward Feldheim	1972-present

APPENDIX

III

Temple Emanuel Past Presidents

1907-1924	Emanuel Sternberger
1924-1946	Sidney J. Stern, Sr.
1946-1948	Milton H. Zauber
1948-1950	Herbert S. Falk, Sr.
1950-1952	George Blankstein
1952-1954	Sidney J. Stern, Jr.
1954-1956	Herbert S. Falk, Sr.
1956-1958	Dr. Sidney F. Lebauer
1958-1960	Martin M. Bernstein
1960-	Milton Weinstein
1960-1962	Harold Needle
1962-1964	Stanley Frank
1964-1966	Lawrence M. Cohen
1966-1968	Dr. Marshall H. Solomon
1968-1970	Henry H. Isaacson
1970-1972	Dr. A. Raymond Tannenbaum
1972-1974	Herman Cone, Jr.
1974-1976	David N. Zauber
1976-1978	Arthur Bluethenthal
1978-1980	Richard C. Forman
1980-1982	Leonard J. Guyes
1982-1984	Arthur Sohn

APPENDIX

IV

Beth David Synagogue Past Presidents

1946-1947	I. M. Karesh
1947-1948	Cyril Jacobs
1948-1949	Adolph Guyes
1949-1950	Sam Prago
1950-1951	Max Zager/Harry Karesh
1951-1952	Theodore Samet
1952-1954	Harry Greenberg
1954-1956	David T. Helberg
1956-1957	Adolph Guyes
1957-1958	Harold Scher
1958-1959	Max Zager
1959-1960	Sol Greenberg
1960-1961	Dr. Harry Karesh
1961-1962	Dr. Ben Vatz
1962-1963	William Zuckerman
1963-1965	Irving Pinsker
1965-1967	Howard Lavine
1967-1969	Albert Cohen
1969-1971	Howard Kaiser
1971-1973	Irving Pinsker
1973-1974	Dr. Julian Barker
1974-1976	Mort Ershler
1976-1978	Irvin Corman
1978-1980	Stanley Kaiser
1980-1982	Michael Berkelhammer
1982-1984	Gene Krusch

APPENDIX

VI

Beth David Synagogue Past Sisterhood Presidents

1946-1948	Mrs. Max Zager
1948-1950	Mrs. Harry Karesh
1950-1951	Mrs. Herman Davidson
1951-1953	Mrs. Sam Lyon
1953-1954	Mrs. Harry Karesh
1954-1955	Mrs. Jack Pearlman
1955-1956	Mrs. Max Feiner
1956-1958	Mrs. Seymour Levin
1958-1960	Mrs. Saul Weinstein
1960-1961	Mrs. Thelma Wise
1961-1962	Mrs. Lewis Myers
1962-1964	Mrs. Meyer Leader
1964-1966	Mrs. William Zuckerman
1966-1967	Mrs. Ben Senie
1967-1969	Mrs. Julian Kabat
1969-1971	Mrs. Leo Ingber
1971-1973	Mrs. Albert Cohen
1973-1975	Mrs. George Hoff
1975-1977	Mrs. Julian Barker
1977-1979	Mrs. Linda Kaiser
1979-1981	Mrs. Elaine Germain
1981-1983	Mrs. Elizabeth Markowitz
1983-	Mrs. Ellen Nelson

APPENDIX

VII

Temple Emanuel Brotherhood Past Presidents

1945-1947	Milton Weinstein
1947-1949	Alvin Hamberger
1949-1950	Dr. Arthur Freedman
1950-1952	Max Bloom
1952-1954	Charles Roth
1954-1957	Martin M. Bernstein
1957-1959	Lawrence M. Cohen
1959-1961	Arthur Bluethenthal
1961-1963	David N. Zauber
1963-1965	Richard C. Forman
1965-1967	Dr. Howard S. Wainer
1967-1968	Carl Scheer
1968-1971	Joel N. Fleishman
1971-1973	Howard T. Silverstein
1973-1975	Paul Saperstein
1975-1977	Arthur H. Sohn
1977-1979	Benjamin Marks, Jr.
1979-1981	William B. Starr
1981-1983	Michael T. Marshall
1983-	Leonard Warner

APPENDIX

VIII

Beth David Synagogue Men's Club Past Presidents

1949-1950	Bernard Robinson
1952-1953	Al Rose
1953-1954	Harold Scher
1954-1955	Lew Myers
1955-1956	Sidney Sutker
1956-1957	Herman Frahm
1957-1958	Joe Hirsch
1958-1959	Irving Pinsker
1959-1960	Howard Kaiser
1960-1961	Adrian Gaynor
1961-1962	Maurice Weinstein
1962-1963	Albert C. Cohen
1963-1965	George Hoff
1965-1967	Louis Nelson
1967-1968	Daniel Green
1968-1969	George Hoff
1969-1970	Nathan Ingber
1970-1972	Mort Ershler
1972-1973	Melvin Sheldon
1973-1974	Ronald Pomerantz
1974-1975	Max Goudsmith
1975-1977	Larry Tuberman
1977-1978	Barry Kaiser
1978-1979	Frank Vexler
1979-1981	David Moff
1981-1982	David Rosenstein
1982-1984	Herbert Block

APPENDIX

IX

Greensboro Jewish Federation Past Presidents

1940-1941	Ceasar Cone II
1942-1943	Milton Zauber
1944-1945	Laura Cone
1946	Walter Bernstein
1947	Charles Pearl
1948-1955	Benjamin Cone, Jr.
1956-1960	Milton Weinstein
1961-1967	Herman Cone, Jr.
1968-1969	Albert Jacobson
1970-1974	Lawrence M. Cohen
1974-1976	Harvey Colchamiro
1976-1978	Robert Lavietes
1978-1980	Arthur Cassell
1980-1982	Joanne Bluethenthal
1982-1984	Albert Jacobson

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VITA

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Upon completion of undergraduate study Karen taught part time at the High School of Jewish Studies and the Temple Religious School, both in Louisville. She entered Wake Forest University in the Fall of 1982 to earn her M.A. in History with the hopes of a career in Museology or Historic Preservation.

